

LIBRARY OF CONGRESS.

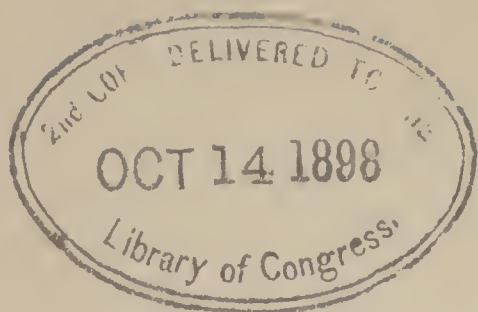
PV 650
Chap. Copyright No.

Shelf W55

UNITED STATES OF AMERICA.







THE CHURCH

FOUNDED

BY OUR LORD JESUS CHRIST.

“One Lord, One Faith, One Baptism.”

REVELATION i: 5 and 6—*Unto Him that loved us, and washed us from our sins in His own blood,
And hath made us kings and priests unto God and His Father; to Him be glory and dominion forever and ever Amen.*

Joshua E. Mills.

“COME LORD JESUS COME QUICKLY.”

Philadelphia:
Press of GEO. F. LASHER,
1898.

PREFACE.

The Church founded by our Sovereign Lord is an organic community wherein every member is a part of the one great whole body; a divine society, in whose organism none are isolated, none rejected, none sent empty away; all, every member in living vital union with the Head, who is in heaven. A community whose primary distinction is the possession of a life born from above, nurtured and developed, held and kept together by the bond of the Spirit, and in love guided into all truth. Hence, believers who study the word discover ample breadth and scope for the free and happy exercise of soul-liberty in all its manifold phases of spiritual expression; meeting the every want of the soul in its breathing after God; finding its own best methods of spiritual utterance in a "Thus saith the Lord;" believing the word in the formal and substantial declaration of its inspiration, and with filial confidence accepting it as of sufficient rule of faith and practice; and as such the

word is inclusive of things necessary to salvation, the things of faith to be believed, and in whom to trust; the things of practice, or what we are to do; how we are to live unto Him who hath redeemed us, and how believers are to spread the knowledge of His grace, and extend His kingdom on the earth. A perfect, infallible truth to be obeyed in the full surrender of faith; the divine mould to stamp the impress of the Spirit's work in the hearts of believers, "Thy truth, which sanctifies through the Word." Never rigid, nor cold, nor inert; but soul-lifting in the warmth of adoration, bringing the believer face to face in personal relation, through the Spirit, unto the presence of his Lord in divine communion; stimulating his faith faculty to a clearer sense of his dependence upon the continued grace of God and the gracious desire of the Lord Jesus for the unity of the Church, the one perfect heavenly bride, for whom Christ died; the one unique corporate body of regenerated character, the kingdom of God.

REV. vii: 17.—*For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.*

CONTENTS.

CHAPTER I.		PAGE.
The Church of Christ a Body of Believers, . . .		
CHAPTER II.		
Love, the Identifying Law of the Church, . . .		44
CHAPTER III.		
The Source of Fellowship of the Church in Christ, . . .		70
CHAPTER IV.		
The Believer's Citizenship is of Heavenly Origin, . . .		98
CHAPTER V.		
The Gospel Truth the Order to Christian Duty in the Church,		121
CHAPTER VI.		
The Unity of the Church,		143
CHAPTER VII.		
The Ministry of the Holy Spirit in the Church, . . .		159
CHAPTER VIII.		
The Holy Spirit, the Bond of Believers in the Love of Christ,		179
CHAPTER IX.		
The Believer the Means Employed to Make Known the Glad Tidings of Salvation Under the Tui- tion of the Holy Spirit,		197
CHAPTER X.		
The Doctrinal Basis of the Church the Written Word,		220

“UNITY WITHOUT UNIFORMITY.”

“One Lord, One Faith, One Baptism.”

“THE CHURCH”

FOUNDED BY THE LORD JESUS CHRIST.

CHAPTER I.

THE CHURCH OF CHRIST A BODY OF BELIEVERS.

I CORINTHIAN xii : 13.—*By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one Spirit.*

EPHESIANS iv : 4, 5, 6.—*There is one body and one Spirit, even as ye are called in one hope of your calling.*

One Lord, one faith, one baptism.

One God and Father of all, who is above all, and through all, and in you all.

A community whose primary distinction is the possession of a heaven-born life.

Christians throughout Christendom believe at some time (“time to come”), there will be a universal Church, and irrespective of name, or denomination, association or affiliation, in whatever form of Church government, of phase of Church life, or mode of expression, they may assume, in all its varied and apparently complex diversity, under any and all formulas be

it as expressed by the extreme ritualist, with all the ritualistic genuflections and sacramentalism down through the vast array of outward and external forms of Church organization, in its methods of conducting worship through all its external gradation, to the quiet meditation of the silent member of the Society of Friends, however paradoxical it may appear, and in whatever form it may be bodied forth, they all agree upon this one, broad cardinal truth, namely, The Church of Jesus Christ was founded by Him, and He is her life, and her "all and in all." He is her Sovereign Lord, ruling and overruling to the glory of God.

Christ Jesus is the Lord, the Church is His bride made, and being continually made, ready for the "Anointed One," and the gracious unification of the Spirit working in and through the Church, leads with singular and marked unanimity the Christian host to agree that the will of the Lord Jesus Christ is to be obeyed. And notwithstanding the apparent contradiction of the arrayed and much controverted questions of Church polity, its doctrinal and theological disputes to the contrary. The Church of Christ should, and will finally, become a

unit on the great central question of obedience to Him; and His authority should be, and must be, absolutely supreme in all questions of Church life, because the "Father hath given all things into His hands," and in "Him is the fullness of the Godhead bodily." "He is before all things, and by Him all things consist," and He is the head of the body, the Church; hence the infinite, infallible will of the Lord Christ to all believers is absolute submission; the Christian in willing obedience gladly obeys, remembering "the servant is not above His Lord." Thus submission to Jesus Christ in "all things" is the one distinguishing characteristic of the Christian, the distinctive escutcheon of the believer. This is enforced by injunction and precept in all the gospels and the epistles. The Lord, during his ministry in earth, was graciously pleased to call into His service men who were in close touch with Him, who, amid the journeyings of those trying times of sorrow, and His passion, with its all but insurmountable difficulties, arrayed upon all sides, those men called "the disciples of the Lord," enjoyed in a marked degree, His confidence. They were in close touch with Him, in daily contact; noting

His blessed life, sharing the pleasure of His inspiring conversation, witnessing the gracious pity for the burdened, and of His miraculous miracles, again were they favored to know in an especial manner His will concerning the spread of the Gospel tidings of good will to men.

Eye witnesses of the Lord, well might the redeemed Church in all ages, feel like the traveler to the "Land of Beulah" in Zion's way, wished to have been "there with Him then," and like the saintly John declared "That which was from the beginning, which we have looked upon, and our hands have handled of the Word of life." Called as they were into the immediate service of the Lord Christ, had a special work to do, namely, witnessing of the Christ, and, as already seen, they were especially qualified by gifts of striking superhuman, and marvelous powers of healing the sick, blind, halt and maimed were conferred upon them, but upon them only, were those gifts conferred. It was then, to the Apostles, guided by the Holy Spirit, who was to lead them, and thus led they exercised their gifts with no cold legalism; they laid no claim to superhuman powers,

but in every case were used of the Holy Spirit in performing those miracles, and so recognized the office, using it to the glory of their ascended Lord; hence the one and sole method of securing unity and obedience was by inducing the believers to recognize them as taught of the Lord Christ, and the influence they exercised in the Church was spiritual, instructing the believer in the manifold wisdom of God. No form, or set of ironclad, external system of worship marked their ministry; no prescribed priestly rules, or man-evolved notion of position in all the gradations of more recent Church life. The bond of unity, uniting them as disciples and followers was a lively faith, "beholding Him" their righteousness, "peace and joy" in the Holy Ghost. In this particular did the Apostles differ from all the "ministers of the word," and that difference consisted, as stated, in the power to work miracles of healing, etc. They enjoyed the privilege of accompanying our Lord during His ministry; in the gracious and blessed fellowship they were called "friends." He received them into His confidence, revealing to them the hidden mysteries of the kingdom, unfolding by illustration and

wondrous signs the blessed truths; hence the Gospel narration, which abounds in metaphor and parable, ever presenting to the Church, in clear and forceful manner, teaching so thoughtful and suggestive lessons by analogy, the "sheep and the shepherd," the "way and the life," the "well and the water." Thus schooled under the tuition of the blessed Master who "taught as one having authority," those men were fitted in a marked degree for the glorious work they wrought in the Church; they were in possession of testimony as "eye witnesses," whose assertion should satisfy the most earnest searcher after truth, and silence for all time any caviler about the right to know the mind of the Lord.

Some of them were in relation by family ties, and acquainted during all the course of His natural life, whose testimony might well be accepted; aside from the peculiar fitness already referred to, the corroborated statement of all of them relative to their having seen Him in the upper room a few days after His crucifixion, when every precautionary measure had been taken for "fear of the Jews." When the windows and the doors had all been so securely fast-

ened; when, lo! the Master, it is Jesus, comes into their midst, and with that ever memorable voice uttering His tender, comforting words: "Peace, peace." This is indeed joy. "Peace be unto you." And the entire Christian host believe this testimony, also the later statement of the Apostle Paul, who relates the testimony of over five hundred persons having seen Jesus.

Here, then, is the doctrine of the resurrection of Jesus Christ confirmed by full and sufficient testimony. The resurrection of Jesus Christ is a basal rock teaching of the Church, the sublime doctrine of the word, the central truth of the Christian hope around which all the foundation truths gather; the one glorious inspiration to the Church of God; the believer's incentive to continue in "well-doing," because "This Jesus hath God raised up, whereof we are all witnesses." "And if Christ be not raised, then is our preaching vain, and your faith is vain; ye are yet in your sins."

Christians of every shade of church life accept the corroborated testimony of the witnesses in the persons named. And further, the narration of the entire interval between the miraculous appearing in the upper room to the ex-

traordinary scenes of the Mount of Olivet whilst they "beheld He was taken up," for "behold, two men stood by them in white apparel," etc.

This glorious truth is also to be accepted; namely, the gracious Lord appearing in the same blessed spirit of Christian belief, without a shadow of doubt, and believers rejoice in the "hope of His appearing."

This remarkable truth of our Lord's ascension, however astounding the teaching may appear, is the glorious crowning achievement of the triumphant Christ in His victorious conquering over the grave, the sublime, comforting thought to the Christian, who now realizes in all its blessed fullness the majesty and might of the "Captain of our Salvation," in bringing home many "sons to glory." Here is joyous news to the Church; the Lord ascended into heaven. Her divine Founder, the Godman, seated at the right hand of the Majesty on high, making intercession by the power of an endless life; ministering at an altar where no man hath ministered. Little wonder the disciples would love to linger on Mount Olivet, and gaze up into the spot from whence the Lord had ascended, hallowed thought through all time to the Church

of God. But tarry not; there is work to be accomplished; the world needs thy service; the joyful news of His ascension and of His coming again; hence, "ye men of Galilee, why stand ye," etc.

Then, ah then, was the marked epoch; then they returned to Jerusalem, the seat, or the place where the Church was first organized; where they were to tarry until the Comforter, the Guide, should come. Hence they returned to Jerusalem; and it was Jerusalem, the seat or place of the first location of the Church. Not imperial Rome; oh no, not Rome, with its pretensions, but at the old city of Jerusalem. The little company returned, and in that "upper room," when the tarrying had all been consummated, so significant and suggestive to the Christian; when the company went as directed by their ascended Lord, continuing in prayer and supplication with the "women," and Mary, the mother of Jesus, and with His brethren, comforting one another with the remarkable yet blessed words of the Master's promises continuing daily assembling in the Temple, and sang and gave praise to God; when lo! the time came, the Holy Ghost, the lively expected Comforter

appeared unto them, "cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost," etc.

This, then, marks the dispensation of the Holy Spirit. The Comforter, the Guide, is come to assume the control and direction of the Church. All believers believe and rejoice in the day or age of the Holy Spirit; hence we note the dispensation of the Holy Spirit follows immediately after the season of tarrying is consummated by the little company. He comes as promised by the ascended Lord Christ, and coming, brings all the gracious love of the Godhead, being coëqual with the Father and the Son in all the divine perfection, the same in substance, equal in power and glory, sublime in revelation of the perfection of grace, and His gracious office work in the guiding of the believer into all truth. "And when He is come He will reprove the world of sin, and of righteousness and of judgment. Of sin, because they believed not on Me; of righteousness, because I go to My Father, and ye see Me no more; of judgment, because the Prince of this world is judged."

The Godhead of the Holy Spirit is very positively taught in the Scripture, and His person-

ality equally asserted in very clear and explicit language; and further, the disciples were expressly taught by the Lord in well-guarded expressions of His desire not to expect the Holy Spirit to impart any information concerning His nature; hence the Gospel narration, "when He shall come He shall not speak of Himself, He shall testify of Me, He shall glorify Me." Thus the dispensation of the Holy Spirit is in a special manner a dispensation of witnessing in the Church of Christ Jesus, her Lord. His personality and divine agency is directed and concentrated upon this particular work, to illuminate the mind and understanding of believers in all matters of faith and practice.

The Church, then, is a company of men and women who believe upon the Lord Jesus Christ, and in loving submission to the mind of the Spirit: simply a collection of persons who are witnessing by their lives and conversation the truth of their Lord, "till He come." Again, meanwhile, the Holy Spirit leading them in all the truths of the kingdom. The Church, then, in its present and simplest meaning, is a local body of believers, holding the "truth as it is in Christ Jesus," led of the Spirit, with the mutual

recognition of association held together by the one blessed Spirit in fraternal, associational love, holding to the "truth of the word." Hence the Scriptural teaching does most emphatically declare the grace of the Holy Spirit is the one bond, uniting believers in the blessed hope by a close personal conviction of the presence of the Lord by the Spirit with His people, and all the vast and multiplied bodies of believers, irrespective of names, are the Lord's, and He is the foundation of their hope for salvation; the personal conception of the believer of his Lord is a basal rock truth, and it was clearly and forcefully portrayed by a vivid and powerful adherence in the primitive Church. It characterizes their relations, one toward the other. "Let love dwell among you richly" was, to a marked degree, the norm standard of the early Church. They accepted the Spirit as the one efficient cause of the quickening of "those who are dead in trespasses and sins" to a new life; and further, it was accepted of them as that same Spirit revived those who became spiritually faint. The Church is in all its life a gathering of men and women for spiritual worship through the guidance of the Holy Spirit, affirming that

the "letter killeth, but the Spirit giveth life," and that, although "Paul may plant and Apollos water, it is God that giveth the increase." Christ, then, in continual and gracious touch with the believer, is the distinctive teaching. Oh, what an inspiration and incentive to Christian activity! The one glorious, exalted Christ in the heavenly place, in loving sympathy with the Christian, amid all the changing scenes of this his militant career. This, then, is the doctrine of the word, a personal and vivid conception of the Lord. Never mind the so-called rough storms, or the boisterous billows of the world; the Captain is at the helm; He is the One familiar with the way; He has passed up and down through the rank and file; He is able to succor all; He is the Sanctifier, and does sanctify. He is "not ashamed to call them brethren," etc. The entire body of believers, then, are brethren in the Lord, members of that mystical, as well as that visible body, the organized Church, and look forward to the time to come when there will be a universal Church on earth, taking on the outward and visible expression of life which the apostle to the Gentiles, that master in the Israel of our God, had in mind when he so

clearly tells us "the whole creation groaneth and travaileth in pain together until now." The meanwhile she is being brought through "tribulation," after having learned "experience" through her separation, in all its varied and diversified forms. The visible Church of Jesus Christ is, notwithstanding to the contrary all the varied extremes, from the Ritualist to the meditative Quaker, the one grand embodiment of the kingdom of God upon the earth, and the prayer of her divine Founder, "that they may all be one," is being answered through the presence of the Holy Spirit, indwelling, leading the Church up and into the blessedness of her Redeemer and her life. The unity of the body will be, and is fast becoming, as the glorious conception of a living Christ, by His Spirit, is in the soul, and the faith-life is strengthened by the Scriptures, which are able to make us "wise unto salvation."

This is the foundation, the life of God in the soul, the Holy Spirit ever present in the Church. Now as through all ages, however marred and disfigured with creeds and confessions on the part of men, whose zeal and human frailty lead them to neglect to wait upon the Spirit's mind

in their great haste to do the "business of the King" in their way, with the result that fierce fires of controversy were kindled, and unholy passion exhibited, and un-Christly temper displayed, instead of bringing it to the altar and melting all the differences in the great crucible of Christian forbearance and love. Thus the Spirit leads all the affection and faith of man, and they will come more directly in contact with the original conception and idea of the renewed man, standing in grace, when the Scriptures are more fully received, and the ordinances of the word are accepted as in the days when the Church, in her youthful beauty and vigor, rejoiced in complete submission to her Lord's expressed command; and, may I say just here, nowhere in the New Testament have we presented to our notice the introduction of the Scriptures in elementary forms. No body of divinity (so-called) which the Church, in whose judgment some portions seem to deem wise to present as a confession of faith, or a systematic creed, under the form of articles of religion. No catechism, which only serves for a day, and then changed on the morrow, because no man-made rule will meet the spiritual needs of men in its upward .

and progressive stages of the soul in seeking God. Never mind how carefully drawn the propositions, or how designated, a regular compendium of Christian doctrine, or rubrics, or canons; they all rise and fall within time's current. But, on the contrary, the word, agreeable to divine wisdom, states the Holy Spirit is the interpreter, giving the Church a spiritual flow through the quickened life of the believer, "takes the things of Christ, and shows them unto us;" and thus shown, the believer sees how complete is his life in, by and with Christ, purified by His blood, sustained by His power, raised to be in exalted fellowship with Him. The Spirit leading by His marvelous manifestation, the Christian is now developing more and more into the blessed likeness of Him, who is seated at the right hand of the Majesty in the glory, and seeing all the triumphs of faith's victory in the believer during the times of his tuition in "bringing many sons to glory."

It is the power of the living Word in the Church vitalizing and energizing its life. It stamps afresh the divine impress upon the soul, recreating it again in the image of God. Here is the work of applying the truth to make free

from the law of sin and death, convicting of sin, and taking it away, by putting it "out of the way," unearthing it from its den in the human heart, displaying to the human mind all its offensiveness and repulsiveness, showing the exceeding sinfulness. The Spirit, through the word, calling to remembrance that "God commandeth sin to be exceedingly sinful," because the fleshly mind was not, nor cannot be, at peace with God; it was demonstrated was not subject to the law of God, neither indeed could be, ever and always at "enmity against God," being radically and diametrically opposed to the sovereignty of the Lord; ever seeking as its aim the self-satisfaction, worshipping and pleasuring in the love of self in the room of God.

This is a new discovery; the Spirit, through the word, makes known that the "outward man perisheth, but the inward man is renewed day by day," and truth sees the "law was given by Moses, but grace and truth came by Jesus Christ." Sublime work; how significant the marvelous, gracious doings of the Lord by the Spirit in the Church is. This step upward and higher in the recreated development of the new creation, this blessed work, then, of the Spirit

in the believer enables him to avoid all the cold, doubtful, calculating process of intellectual weighing of the word of God, and thus freed from the barren, concrete statements that have ever been such a fruitful source of division, and so productive of bitter controversy, with its dire results. Further, the word teaches that the Lord Christ is a King, but not yet enthroned, and He came into the world not to establish a society in earth for the controversial discussion of the Gospel upon the basis of intellectual, scholastic discernment, however well intentioned by men in the schools of theology, but a kingdom on the contrary, and this kingdom is the Church of Christ, the embodiment of the kingdom of God in earth. Believers are of the kingdom, subjects of the expectant King, in the love of the truth; not in the love of the philosophy of theology, or the philosophy of an historical, controversial, semi-political organization so void of the Holy Spirit's control. The Spirit discovers to the Church: "Behold, thy King cometh unto thee." Thy King, but not yet enthroned; a Prince exalted in the heavenly place, seated upon the Father's throne; the heir-apparent, waiting in the attitude of blessed ex-

pectancy, when He shall sit upon His throne. Mark you, the now exalted Christ, the Prince and Saviour, is seated upon the Father's throne, at the right hand of God, in glorious expectation, until His subdued "enemies are made His footstool."

Then, oh then, the redeemed Church, the bride of the Lord, His inherited possessions, will sit upon His throne, sharing the glory of their crowned Lord in all the fullness of the kingdom. Here, then, is the inspiration and impetus to the continuing in "well doing." The crown and the throne, the ever blessed reward the Lord, the righteous Judge, will give to the believer. Meanwhile the Lord, by the Spirit, is potentially dwelling in the heart of the believer, cheering, guiding, helping and sustaining for continual service in the witnessing to the truth in the body, the Church. Here, then, is the aim of the revelation and manifestation, the Epiphany of the Christ in all its stages. How the Spirit led the apostles into the joyous reception of this truth, that believers were brought into the life of the Christ, by truth and grace merged into, begotten by, a "lively hope." Hope, however, not yet; but in the process of realization, be-

cause "it doth not yet appear what we shall be;" since in the Pauline teaching the believer's life is a hid life, not yet made manifest, life hidden, "hid with Christ in God," and will not be revealed until Christ, who is our life, shall appear.

The Spirit, however, discovers to the believer the glorious pattern of the life to come, in all its precious newness, waiting in the Church with all believers for the adoption; to wit: the "redemption of the body," the spiritual body, the redeemed of the Lord, created anew. What a triumph—this humiliated, divided body, with all its diversified and outward complex difference, to be a united body in Him, in true righteousness and holiness; Christ-like, one pure, sinless, blessed, united body, the Church to come.

May this thought suggest itself just here; a sublime, stupendous thought, when the Church shall have put on the complete clothing of the Redeemer's furnishing, and all the man-made and man-conceived patterns are forever brushed aside, the Spirit bringing to our apprehension the unseen and eternal; the joys fulfilled in us with peace which is beyond our comprehension, and full of glory. This is what the body, the

Church, will be, and all glory to God is to be, when the King shall come to reign.

Meanwhile the dispensation of the Holy Spirit is abiding "till He come" in the Church, illuminating the mind of the believer by using the word, giving unction to the worship, taking on the armor, using the sword of the word, both for offence and defence, in all the varied phases of its life, under diversities of operation; but the same Spirit working through its varied formulæ of Church life. Hence brethren in the Lord may hold and cling tenaciously to certain forms of doctrinal expression, to different Church order and government with its varied and, to the unrenewed mind, opposite positions, yet all verging "into Him who is all in all, blessed forever more."

In the calling of the disciples the Saviour was graciously pleased to call men of marked differences in temperament. Compare John, the lovable, with the impetuous Peter, yet both in grace of the blessed fellowship of Christ; and even after the Holy Ghost came upon the brethren, we note the great apostle to the Gentiles, who "withstood Peter to his face." Here is a marked difference, yet brethren who ever continued with

those peculiar strong and marked traits of character which ever characterizes those distinguished servants of the Lord. Their strong, forceful, vigorous nature, though brought under the Spirit's leading, ever maintained those distinctive traits, so marked, yet so fruitful of blessed results to the Lord Christ's coming kingdom on earth.

Human nature, with its environment and its family association, does influence the coloring of the mind and the mental grasp of men even after the Holy Spirit takes possession of the heart. Like and dislike will come for certain outward and visible forms of expression, notwithstanding the beauty and simplicity of the faith-life in the soul. The mind, with its great capacities of attainment to apprehend knowledge so remarkable, will exercise, even though the Spirit's work in the process of sanctifying, the believer in his affections.

This life, then this life in Christ, or of Christ in the believer, with all the mighty forces at work, renewing the mind to become transformed "unto the likeness of the Christ mind, which will be finally changed into the image from glory to glory," is the only life which should

find expression among believers. Here, then, is the breadth and scope of Christian charity as taught in the ethics of Scripture concerning the communion of saints, the exalted Christ, risen to minister at the altar by the power of His endless life, brings the believers into holy and glorious fellowship, one with another; for the Apostle John declares, in such emphatic language, "he who dwells in love, dwells in God, and God in him; herein is our love made perfect." And the Lord Christ's declaration, "a new commandment give I unto you that ye love one another."

This love principle, which reflects the mind of the Lord concerning believers in their attitude toward one another in "love preferring one another." Now, if this "Jesus' mind" was inquired into and led by the Holy Spirit, room or scope broad enough would be had for the exercise of the gracious recognition of each brother in the Lord, irrespective of the Church polity he may assume to identify, or affiliate with; and this all believers will agree to, that the Church, in its object and aim, is the restoration of man to the glory of God his Maker, and its life must desire the highest possible order of Christian forbear-

ance and charity as the fittest concomitant of its harmonious exercise, and this noble order of life only can possibly exist in a spiritual kingdom, such a kingdom as the Lord would establish among believers, an ideal of sublime blessedness, with the bond of peace uniting in holy, fraternal, associational fellowship, with sympathizing love toward the brethren. Again, remembering the same Spirit, through the diversity of operation, "as leading them all notwithstanding their differences and infirmities; it is through the unifying of the Holy Spirit, becoming the one Church, having the glory of God, and her light like unto a stone most precious, even like a jasper stone, clear as crystal."

This the Church shall be, and is fast becoming; she will rise and shine in all her beauty, the bride of Christ. "I am my beloved's, and His desire is toward me." "God is in the midst of her, she shall not be moved." "God shall help her, and that right early." This, then, is the Church; and though she may have many densified forms, yet she does exist, and is visible, a body of many members, whose existence as the body of the Lord Christ, in its fullest sense, will be fully realized to the ever spiritually discern-

ing. She may appear as a fragmentary, dislocated, dismantled, broken body, and, to the world, her ever active opponent, she is fundamentally and hopelessly separated by her internal and external division.

The Church, then, is a body of baptized believers, and its life, agreeable to the wisdom of her Founder, is to be a process of development, rather than an act. It was first the Gospel seed to be planted, then afterward the fruitage. The germ of spiritual life is to be implanted in man; his nature is to be changed by the grace of the Spirit, to develop and grow up into an holy temple of the Lord. Hear the word declaration: "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices to God by Jesus Christ," and "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit." Hence the language of the "word" is in perfect agreement with the process of development. "Upbuilding" is progression, and the

Church life is now in the progressive stages of development. The faith-life in the believer, planted in him, is nurtured by the Holy Spirit, enabling him to behold the "invisible things," because the eye in man's spirit, which is now purged from all the benumbed paralysis which had beclouded his mental sky. He now sees clearly because the nerves of his faith faculty are restored, and he does not any longer look upon the Church as the hopelessly separated, disjointed gatherings of men and women in hostile array against one another, but to the contrary, beholding the gracious dealings of the Holy Spirit, calling out from the world "the Lord's elect" from all nations and kindred and tribes. A regenerated humanity, the recreated man, who is in the blessed unity of the Spirit, is striving toward the norm standard which our divine Lord raised for all believers. The Holy Ghost, the invisible, indwelling force representing Christ the Lord, revealing the Father's love, comforting and guiding the Christian throughout all his militant career; dwelling in the human nature, which Jesus Christ honored by joining His Godhead in His own person, raised a God-man into the heavenly places, thus restor-

ing man to the divine favor, bringing back to the right balance, the true poise of man in his right relation to God, redeeming him from his sins. Believers are dwelling in the heavenly places in Christ Jesus, by the Spirit, and thus they behold all things fulfilled in Him, "who is the Head of the body, the Church;" "who is the image of the invisible God, the first-born of every creature."

Meanwhile the Holy Spirit brings the light into the quickened soul, leading and developing the recreated man in all the blessed fullness of the renewed nature, in all the stages of development from the new-born "babe in Christ," applying the sincere milk of the word throughout its progressive advancement in growth, until he becomes a perfect man, reaching unto the "measure of the fullness of Christ."

The Church, in its external and visible life, is forcibly portrayed in the "man-life" from the child to youth, in all its vigor and beauty, down to its maturity. Hence the Pauline epistles show the tuition, the schooling of the believer, and the need for the perfection of Christians, and their edification in the Church by the "manifold wisdom of God," by their "endeavor-

ing to keep the unity of the Spirit in the bond of peace." "There is one body and one spirit, even as ye are called in one hope of your calling. One God, one faith, one baptism; one God and Father of all," etc., and the blessed unity of the Church of the Lord Christ among believers. The company of the Lord's gracious choosing will be, and must become, under the blessed unification of the Spirit, one unalterable, inseparably one, one body. Admit the stages of development by the Spirit brooding in the Church in all His love, as witnessed in the first creation, when the eternal God brought order out of chaos,—so, in like manner, the second creation. The redeemed Church, through the Spirit, will bring forth a people unto the Lord. Yes, a people unto the Lord, who are now becoming the "sons of God;" disciples, learners of the mind of Christ in the school under tuition, learning "experience," acting and doing childish things, experimenting with creeds, dogmas, confessions and external observances of the man-patterned conception; but even whilst these childish things are in vogue, the Spirit is leading out of the deep labyrinth, oftentimes wading farther out upon the great ocean tides of "so-

called ornate worship," but ever steering toward the time when the Church shall put away the toys of childhood, and forget the childish playthings, consigning them to be numbered as of the past; simply freaks of child doings, when a child to speak as a child, to do as children; but when developed through grace unto the full stature of manhood in Christ Jesus, then, and then only, that which is imperfect will be done away, and the Church will come forth in all the united strength and beauty, in her fully developed life, matured, and in the expectant attitude of seeing the manifestation of many sons of glory in all their renewed relations.

This, then, is the Spirit's work in the Church in all its functions, continuing ever present to fulfill until shall appear "the Master, the Bridegroom," "the second time without sin unto salvation." Then the bride, in all her bridal array, shall in blessed unity, in love, be joined in the glorious, heavenly union with the Lord Christ. The thought, to the believer, of the time when the Church, which is now in all its scattered and multiplied formula, shall cease, and be returned to the unity which characterized her on the Pentecostal day, is certainly a blessed, enraptur-

ing thought for the believer's contemplation. When the day shall dawn upon Christendom, and the Church, arrayed in all the beauty of her bridal attire, going forth to meet the coming Bridegroom, the "fairest of the fair, and the one altogether lovely," "the chief among ten thousand." This is to be. What a sublime thought! To behold, and to be numbered with, this glorious company, the redeemed of the Lord, in precious unity of the Spirit, and the bond of peace.

This is what Isaiah, the lofty, poetical, inspiring prophet of Israel, foretold: "Her days of mourning will be ended, and when she will return to Zion with songs, and everlasting joy will be upon her head." This will be the Church when relieved of all the separating elements of discord and unrest, which, alas! have been only too conspicuous during the varied stages of her "widowed life." The Holy Spirit, the Comforter, is bringing the Church into loving relation by revealing to the mind's eye of the believer the "truth as it is in Jesus," beholding in the blessed fulfilment of the kingdom, all the promises fulfilled, and the religion of his Lord is adapted to "all sorts and conditions" of

men, who will come under the "yoke of Christ." The law finished, the prophets' course ended, grace dwelling in the Church by the Spirit's indwelling in the believer.

Here, then, is the Church a company of men and women who are the "called according to His purpose in grace," to become witnesses of the manifold wisdom of God, who, by the gracious providence of the Lord, are to lead, under the guidance of the Spirit, in their testimony to the saving efficacy of the Gospel in the redemption of souls. This, then, is the distinctive work of the Church, the witnessing of the power of the precious blood of Christ to cleanse from all sin. The joyous, blessed, living, experimental possession of "faith working by love," to the reconciliation of man to God, and purifying him from all unrighteousness, taking away all the offensive sinfulness of his being, and bringing him back into true and blessed communion, enabling him to say again, "Abba, Father," by the Spirit. To "know God and Jesus Christ whom He hath sent." This, then, is the sphere of the believer's growth in the Church, striving toward the mark or pattern which the Lord gave when He uttered those memorable words: "Love one

another;" the love process working in the believer; those life-giving germs which crowd out all the undergrowth of contention, division and separation, producing the pure unity in love; universality and spirituality of the Church as designed by her Founder. The universal brotherhood of the redeemed man, that goal to which all believers look forward with such eager and lively anticipation, will be hastened by the believers living in the spirit, as well as in the form, of their prayer. We can hasten or retard the glorious realization of the unity of the Church militant by assisting in the grace of Christian charity, one toward the other, in the spirit of the Master, "with being willing to forgive, and ready at all times for reconciliation," and thus fulfill the "law of Christ."

This, then, should be the attitude of the believer in his relation with his fellow Christians, reaching unto the measure of the fullness of Christ his Lord, showing the inward principle, the invisible condition of associational or Church life. The grace, or love principle controlling every question of difference, relative to outward and external forms of worship.

The early, or what is now called by common

consent the Apostolic Church, had in her midst those men who had received the gracious "induement of the Holy Spirit" in a marked and special manner; hence they were fully equipped for the separatings of the now spiritual worship of the "new order of things" from the old system, which preceded it with its rights and ceremonies, with its law and prophets and all its detailed minutiae. They were then honored of the Holy Ghost, and did discern that the kingdom of the Lord Christ was to be free from the decaying elements of all the old external forms, and was to be free in its manner of outward and visible expression, under the tuition of the Spirit's guidance; the partition which had stood so long in racial contrast was to be broken down, and the hated Gentile, with all his gross idolatry, was to be brought into brotherly relation with the malice nurturing Jew, so that both Jew and Gentile might become one in blessed union in love. "Putting on the new man, which is renewed in knowledge, after the image of Him that created him; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all in all."

The Christ life in the believer, as expressed in the Gospel, breaks down racial, tribal, and all the other separating causes estranging man from his fellow man; hence the kingdom will become a glorious kingdom, composed of them taken out of every nation, "the called out" unto Him, broad as the universe, high as the heavens, grand as God in His purposes in grace toward us in Christ Jesus. The processes of the Spirit's work in the believer meanwhile going on, unfolding and revealing to the gaze of the new man the sublime truth that Christ, the second Adam, has appeared, breaking down the middle wall of partition, bringing into the "new creation" a regenerated humanity, leading the believer to know that the eternal God is the God of generation and, in an especial sense, the God of regeneration; and thus led, the regenerated man can, and does, behold his Lord, fulfilling in His glorious person all the desirable graces, and supplying the different functions which man, in his school days, under the Sianic tuition, had learned. They had been concealed by the shadow of type and ceremonies; but "God, who at sundry times, and in divers manners, spake in times past unto the father by the prophets, hath

in these last days spoken unto us by His Son.” The blessed antitype, who fulfilled the threefold function of prophet, priest and king, has appeared, and sets the seal of His approval upon the Church by His Spirit. “For all power in heaven and in earth is given unto Him who is blessed evermore.”

CHAPTER II.

LOVE, THE IDENTIFYING LAW OF THE CHURCH.

JOHN xiii : 34, 35.—*A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another.*

JOHN xv : 12.—*This is My commandment, that ye love one another, as I have loved you.*

Love is the identifying law of the kingdom of Christ. It is denominated the new commandment of the Christian economy. Hence the importance to each member individually, and to the entire body collectively, to the love principle ruling the affection. As in the natural world, obedience to natural laws is of advantage to him who obeys, and the opposite if disobeyed, so in the spiritual kingdom the same is true.

“Beloved, let us love one another; for love is of God, and every one that loveth is of God and knoweth God;” “he that loveth not, knoweth not God, for God is love.” This, of necessity, means that believers, possessing the joyous, experimental faith principle, “working by love.” The great test of the believer’s new birth, agreeable to the Pauline theology, strengthened by mutual dependence and influenced by the “law

of Christ.” Every believer is under the law of love, taken up into the universal design of the manifold grace of God. “He that wathereth shall himself also be watered,” is the key-note, sounding clear and distinct throughout all the purposes of the divine administration; a law through which the gracious streams of blessed beneficence are kept like the water of the great ocean, in perpetual circulation, and just as sure to revisit its source, and an unfailing law as sublime as the infinite Founder of the Church, “who for the joy which was set before Him, He, the Son of God, endured the cross, despising the shame.” There was the love principle expressed by our Lord, the sacrifice, and through this the believer, in his renewed life, can understand “what the Spirit saith” concerning his giving; the transforming power in the Church by reflecting the Christ-life in every relation of the Christian with his fellow Christian; fulfilling the blessed function of shining as lights in the world; individually they may have but a small influence, and the sphere of their life-giving rays may possibly be very contracted and narrow; yet, however narrow and contracted individually, when united they become mighty, sending out

the bright, effulgent light, brightening and fructifying with its radiance like unto the great Sun of Righteousness. Jesus Christ is the center of the Church, and around and about Him all believers gather, the entire collected body with all its many members, collected and concentrated into a focus, enabling each to stand under its salutary and transforming influence; giving room for the generous exercise of sympathy, forbearance and holy emulation. However small and insignificant the light may appear, with all the frailty and weakness of concentrated shortcomings, burdened with the "mixed multitude which has entered her fold" and dampened her ardor, by throwing the cool chill of subtile sophistry into the lap of faith; yet notwithstanding, the believer is supported, and his courage animated by the presence of the believing host; though oftentimes he does realize, in the Pauline expression, "least of all saints," he is a vital member of an organized body, united or allied to Christ, the living Head, and through Him, identified with all the fullness of His excellence, and thus led, beholds the blessed principle of mutual dependence and reciprocal influence, holding in love the "communion of

the saints," striving to exalt in piety the body by holy activity.

How much, then, should Christians "emulate each other in the Lord," and stand in the unity of the Spirit, pressing toward the mark in bold, bright relief against all the darkened attacks of the cold, skeptical separatist, because "the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness sown in peace of them that make peace." Believers, then, acquire a "wisdom from above," which is vastly superior to all worldly and man-evolved, earthly notions of wisdom, however much men may laud and extol their schools of philosophy in all their varied attainments. "For the wisdom of this world is foolishness with God." Hence, as a body, the Church is raised into a free and independent possession of a wisdom of a higher order of enjoyment and power, furnished from on high. The believer, or the Church, is a living representative of another world, and not of this world, deriving its life sustenance from a superior source. To all the created surroundings the Christ-life is made unto

her "all and in all." For the Christian ignorance there is knowledge; for the unwisdom there is guidance; for suffering there is glory. All these blessings are in Jesus Christ, the Lord, for He is made unto us "wisdom, righteousness, sanctification and redemption." Made unto this glorious truth in the Church is the blessed, active work of salvation by the Spirit, discovering to the believer right relation to God as Father, and toward another "blessed in the Lord."

How important, then, it is to every member of the body to "come out from the world, and to be separated; to love not the things of the world, to set their affections on things above." The Church is a separated society of men and women, "called out," and being made ready, by constant communication, not occasional, at certain intervals, or stated so-called times of humiliation, and confession; but, on the contrary, in the blessed exercise of a living, experimental growth in grace and knowledge of God. Not a stagnant, nor a spasmodic starting, and then only to begin again. Oh no; but in the joyous, spiritual development, being in the ever constant, progressive stage of uptreading, whilst "being created anew after the image of Him who created it," in knowledge,

righteousness and true holiness. Being transformed and patterned after the likeness of the "body of His glory." The believer, in his life in the Church militant, is the visible pattern of his resurrected Lord; for this reason, if for none other, great and well guarded care should be exercised that no offence be given or taken, no barrier placed to obstruct the Spirit's work in the unification of the body. Admit, the Church militant to be incomplete in its outward, external and visible expression, may it not be born with the better "grace of Christian charity," enabling the believer to see his fellow believer, not as he is, or appears to be, but what he shall and will finally become—the redeemed man, recreated, with all the faculties of his being brought into harmony in the highest and noblest sense with God, the Eternal, his Maker? This is what the apostle beheld in those companies of Christians to whom he wrote the epistles, "called saints," and addressing them by the sublimest appellation, Saints. Not that they had attained already, but under the Spirit's illumination he discerned them as already "saints of the Lord," exalted in Christ Jesus.

Look at the early Church; witness that group

of men and women who had been brought into Rome from Jerusalem, prisoners in Nero's household, that great tyrant, whose very name was a terror. They, of all men, appeared to be the very least of what should be "saints," humanly speaking; yet, under the gracious providence of the all-wise Father, those very men and women were the constituent members of the visible local body, the Church. "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" Those very men and women, prisoners at Rome, were willing to give up all things for Christ's sake, taking joyfully the spoiling of their goods. They had the joyous, experimental possession of the faith-life, uniting them in blessed, federate love in the bond of peace—the Holy Spirit operating upon their affection in the fullest development, "looking for the mercy of our Lord Jesus Christ unto eternal life." The atmosphere all about them was freighted with apprehension; yet they were free in the blessed, spiritual sense; no chain, no dungeon wall, however dark, could stifle their spiritual development. The unity of the faith principle was a most holy growth.

Their environment, however uncongenial, could not dampen their ardor. They looked not at Calvary with the cross. Calvary's work was completed,—the intercession now is made, but they looked to the throne in the heavenly place, where the risen Lord was seated, making "intercession for them." They remembered their great High Priest that had passed into the heavens, "the Lamb of God, slain from the foundation of the world, but manifested in these latter times for you who, by Him, do believe in God that raised Him up, and gave Him the glory, that your faith and hope might be in God. Not in the unity of externals in all the varied, outward formulæ, but in the blessed unity of the Spirit, in His presentation of the truth, binding their hearts together in the essentials of the doctrine of grace. Their eyes were opened to apprehend the unseen and eternal. Though troubled on all sides of the corporeal man, they rejoiced in the Spirit while tasting of the "peace which passeth understanding, and the joy which is unspeakable and full of glory."

Hence the necessity of patience to reflect the varied character and tendencies of the human

spirit, striving after a purer ideal. It might possibly be suggested that the renewed man would be freed from all his prior colorings and peculiarities; but such is not the case. However much it may be desired, the old nature in the believer does continue to send out its shoots from the old sap-life, and this is the one ground of all the causes of diversity in the sphere of its operation against the renewed mind, to "prove what is that good and acceptable and perfect will of God." The will of God is that the believer should overcome the old nature from ever again producing seed, and thereby be enabled to reap the harvest, by sowing discord in the body of the Church, causing the saddening spectacle of division and all the great catalogue in its train, which, alas! is only too often encouraged by professors of religion. But the day is fast appearing when the dawn of a better era will burst upon the Church, and she will be free from all the frailties of man's control, with his poor, human, superstitious intermixture; and thus freed, the Church will shine with transparent lustre and uncolored radiance of universal purity. The base and cement of Church unity is the Christ-love. Notice the properties of His

love, in order that we may more fully appropriate it by the conforming of our love to its standard. His was real and great affection, not merely nominal. This is expressed in "love not in word and tongue only, but also in deed and in truth." His love was free and disinterested, without any regard to our deserts; so Christians should love one another, independent of any regard to the personal advantage. The motor power was love of forbearance and forgiveness; a pure spiritual flame; not loving them because they were lovable or commendable, not as rational creatures only, but as the especial objects of divine affection, subject of divine likeness, unchanged and unchanging, ever continued toward the believer; notwithstanding their vacillating and erring weaknesses, He draws about them the cords of love, binding them to Himself. Believers should emulate the Lord. The apostolic companies had continually enjoined upon them the Master's wish that they continue in love. This distinguishing grace, so important, was ever taught by the apostles, and so conspicuous was the love principle that it marked their conduct. It was expressed in actions so replete with noble, disinterested and heroic affec-

tion as to become a proverb with surrounding pagans, who called forth the well-known exclamation, "look," "see," how these Christians love one another. What a magnificent testimony for the early Christian. Could it be possible for a grander eulogism to be pronounced on them as a company of believers? Never in its history has the Church received a tribute so valuable—the casket of grace never contained a jewel of such exquisite beauty, to shine with more precious lustre, sending down the stream of time its illuminating rays of blessed, fraternal love, like a glorious sheen. Theirs was true complacency, the very essence of love. They recognized the grand foundation upon which all right complacency in the believer should rest; they had patterned after Christ, and there they obtained the right conception of their relation and likeness to God. They saw every member of the body, a fellow heir of grace, partakers of like precious faith, and joint sharers of the common salvation, held dear to each other as the objects of the sovereign mercy of the heavenly Father, and of the Lord Christ's dying love, and the blessed Holy Spirit's sanctifying power.

It was not the mere love tie of consanguinity,

or friendship, or general esteem, or interest; oh no! but on the contrary, it was "loving one another for Christ's sake," on the common ground of their relationship to Christ, and for His sake they delighted in each other as "being in Him." "Bear ye one another's burdens, and so fulfil the law of Christ." Love, then, which is the central attribute of the divine nature, is also the central principle of His Church; around this immutable principle all the other principles and attributes of the Church life must cluster and flow forward continuously and in blessed harmonious love toward the brethren.

It has ever been held as the test principle by which the world, outside of the Church life, bears testimony to the bond, binding and uniting in fellowship as no other society of men and women is bound together, in mutual love, advancing toward the unity of faith and knowledge by the constant recognition of the Christ, which is to be the full perfection of the nature, the measure of the stature of the fullness of her risen Redeemer. The recognition of the Christ-love principle in the believer goes deeper and broader than the mere outward and visible unity, or agreeing in the external, which, to the Church,

is but a passing circumstance compared to the unity of the true spiritual conception of the faith "life in God." Because prophecy, which will fail; the tongue, which will cease; or the "knowledge, which will vanish away," this principle is working forward in continual growth, and in endless progress toward the goal, the final and ultimate terminus, "charity never faileth." Creeds, dogmas, and all other man-made rules fail, but "charity never faileth;" and in this particular it is so suggestive to the believer to keep in close touch with the word, and thus kept free from all the pollutions and stains of the fleshly mind, vainly puffed up, which have arrogated to the man-made pattern of lording it over God's heritage. There cannot be masters or lords in the Church, because "One is the Master, even Christ," and all believers are in bonded unity with Him. Observe that the word informs us that, running all through the patriarchial times, Mosaism, and the period of the prophets, there was but one unchanging purpose of love, the one covenant, even the sure "mercies of David," the everlasting covenant. This unchangeable purpose of grace did, and may, assume different forms, and displayed by various

externals in its operation, but the one unerring plan of unchangeable love, working under any and all its phases, was a marked, distinguishing, characteristic to every people and nation, kindred and tongue, however widely they may be separated by tribal relation. It was the one God in love, the all-Father, God of Abraham, Isaac and Jacob.

To what extent did this same principle operate in the immediate Church? Love was the predominating characteristic of the primitive Christian. Never mind how far separated and scattered, there was the blessed unity in love recognizing one God, one Lord and Saviour, one faith and one baptism—one family in heaven and on earth, joined to the great all-Father, of which, individually, they were members, each occupying a place in the body. This unity was not violated in any sense, but, on the contrary, was graciously enriched and diversified, by all the many changed varieties of place and custom; but, “receiving with meekness the ingrafted word, which is able to save your souls, that the man of God may be perfect, thoroughly furnished unto all good works.” Hence the relation of the individual Christian is often reiter-

ated—One is to be his Master, even Christ, and all members are to be brethren. The blessed Lord, by the Spirit, is to reveal to him the will of God, to be, through all his militant career, the only Mediator and Priest, as between him and God, and to be the Ruler and Supreme Object of his life, giving him the grace, enabling him to conform to the great fundamental rule of “love to the brethren,” and a broad margin for the free and generous exercise of wisdom and prudence in all questions affecting the outward Church organism.

No one can read the Acts, and the Pauline Epistles, with unprejudiced mind without noticing how vigorous and continual the liberty principles of the dispensation of the Spirit are enforced. The early teachers were guarded and exceedingly careful in their statements of the essential doctrine of faith and practice, and gave explicit direction for their observance, reminding the Christian converts of the blessings that would flow from a “conscience void of offence.” The Apostle Paul gave minute detail in all matter for the regulation of the family, the home, the care of children, relation of master and servant, husband and wife, and ever admonished

Christians to exercise charity in conduct and judgment. They were exceedingly careful to warn against false teachers, and gave well defined rules, by which the false could be detected from the true, and ever set before them the infallible guide in all their relations and duties of life. Hence the sign-board of all the apostolic teachings ever pointed the believer to "looking unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Believers are safe, and only safe, whilst looking unto Jesus, whom they can ever imitate with safety. And further, Christians are admonished to imitate wherever imitation is possible. He, the Lord Christ, is the divine Model, the Appointed One, the "same Jesus" who hath "left us an example that we should follow His steps," and following the footprints of the Christ is the only true pathway for the believer. Apostle or teacher cannot be followed only so far as they follow the Christ. "Be ye followers of me, as I am of Christ," is the ringing declaration of the apostle. Imitators of Christ, not of synods or conferences, or modern schools of theology, but

of Christ. No system of reasoning will ever suffice for the blessed continued presence of the Holy Spirit. This was the ground upon which the early Christian stood, rallying and cheering each other on the way when exposed to the cruel torture while exhibited in the arena. They were the admired of the Roman populace because of the unselfish love toward each other, exhibiting the Christ-like spirit under the sorest and most perplexing trials. This love principle contrasted wonderfully with the crowd that had been accustomed to the witnessing of the imbruted and selfish mammon. The Roman gladiator was ever on the alert for self-protection, but the now new company of prisoners brought into Nero's domain are not so much concerned about this life as they were concerned about the one all-absorbing witnessing to the "truth as it is in Jesus," "to make known the manifold wisdom of the grace of God." Theirs was no great concern about abstract theories or opinion as to position in prayer—it was immaterial to them. They lost no time about striving for the mere externals; the cold, narrow particularism, which have done such incalculable harm, impeding the progress of the Gospel news to "every creature."

The old controversial spirit of the circumcision, and the uncircumcision, which the Apostle Paul settled so ably, once and for all, denouncing it as nothing and unavailing when compared to the love principle, working in the believer to the development and growth of the new creature. The diversity of operation of the Spirit did not in any wise destroy the blessed unity of their common faith in their risen Lord. The accidentals and incidentals were of small moment in contrast to their possession of the "root of the matter," because "by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit." "There is one body, and one Spirit, even as ye are called in one hope of your calling." Not called into sects for the intellectual interpretation of the word, agreeable to their understanding, to square the points of the eternal verities according to man-made conceptions, by setting aside the spiritual life and testimony of their fellows, treating them as heathen men and publicans. This is the offspring of superstition generated by the darkened shades of fear and unbelief, the old yoke of bondage which follows after the

“beggarly elements.” It savors of the unrenewed man, with his combination, whose principles are diametrically opposed to the liberty of the Gospel; and it was to this condition of life the Apostle urges the Galatians when he wrote, “Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” The “entanglements” have ever been in the forefront in opposition to the blessed unification of the Spirit’s work in the visible Church. The “Shibboleth” of denominationalism, with its baneful temporizing, has ever wrought serious injury to the spiritual development of the Church militant.

The blessed truths of the Gospel grace may be expressed under a variety of forms to meet different minds, adapted to the several capabilities, without any impairment to their essential properties. Truths of the word written may be presented to the mind’s eye by symbol, by prophecy, or in the figurative expression, as by types, or in the literal naked sense; but in any and all forms, the scope of the love principle should predominate. Forms of expression may and do change, but the great underlying, basal,

rock foundation of the Church is unchangeable, gloriously settled in Him—her life, her “all and in all.” It mattered not if sheltered by the blood sprinkled upon the lintel, or the cloud which continued with them “day by day,” or the blood shed upon Golgotha’s brow, the blood of His cross. It is all adapted to meet the many phases of the many-sided views of man’s organism, or man’s consciousness. “If ye will obey My voice indeed, and will keep My covenant, then ye shall be a peculiar treasure unto Me, above all people.” This is the great cardinal idea, to be in covenant relation with God. “By grace are ye saved,” not by the visible forms of Churchianity in their multitudinous array of ceremonial formulæ, but in the blessed unity of the “Spirit and the bond of peace.”

Truths, which oftentimes appear so very complex, and may oftentimes admit of much modification in the outward expression to different minds, of different coloring or hue to one brother in the Lord may appear transparent and clear as crystal, to another brother clouded, because of the narrow grasp of the spiritual discernment; but in each case it is the same unchanged and unchangeable truth; one truth in essence,

changeless as God, yet, strange to relate, manifold and variable in its application, meeting every requirement of man's being, his reasoning faculties, his faith, his affection, his duties; admit this, and believers could rejoice in the fullness of the blessed hope. "Why, even of yourselves judge ye not what is right." Hence the distinction and difference relative to the great truths of God, constituting the very basis and essence of the Church life, and the varied and changeable methods of expression or manifestation in order to meet the changing conditions of men. The Spirit enables the Christian to come into perfect agreement with his fellow Christian by submission and conformity to the will of God. It is the "Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit Himself maketh intercession for us, according to the will of God." The Spirit reveals the every need to the believer of the essentials and loving kindness of the Father. The exceeding greatness of His precious promises begets a lively faith, coupling simplicity and boldness in prayer. Thus led in joyous communion he delights in the conscious indwelling of the Spirit, and truly says, with all

the ardor and vigor of the renewed nature: "Our fellowship is with the Father and with His Son Jesus Christ." This blessed and continued fellowship is the solution for all the conglomerated diversities of Christendom, the key to unlock the mysteries, the bond which would unite all believers into one glorious and blessed federated relationship, giving to Christians the zeal and extraordinary illumination which characterized the primitive Christians in their desire to extend the kingdom of the Lord Christ. Listen to the unity in the work of spreading the Gospel of glad tidings: "It seemed good to the Holy Ghost and to us," said the Apostle Paul, when he and his colaborer, Barnabas, went to relate to the council at Jerusalem an account of their labors. Here was unity, "the Holy Ghost and us." Let the body of believers agree to labor in company of, and directed by, the Holy Ghost, and how quickly all sects and opposition would be merged into "Him who filleth all things;" and in view of the teaching of the word, it is Christ "who is the exalted Head of the Church, and He is before all things, and by Him all things consist." The Church has to do with facts, not fancies; not the philosophies of men, but the verities of

God. She is brought face to face with divine facts, and equally true divine philosophy. Not on the one hand with the divine facts, and human reasonings and philosophy on the other, but a system of divine philosophy, as well as divine facts. Agreeable to the gracious sovereign Lord, the Founder of the Church, believers must be united in Christ, vitally united with God, their only hope, through the Spirit, because "I will make a new covenant." "I will put My law in their midst, and in their hearts will I reward them, and their sins and iniquities will I remember no more."

Man everywhere, and at all times, has broken the covenant relation with God, but in these last days grace came; Jesus Christ, the prototype of the Father's love, has entered into covenant relations, and assumes responsibility for the frail human believer. Acknowledging that they cannot keep the covenant, so the eternal, merciful God enters into covenant relation with the Lord Christ, who, on behalf of His people, keeps the contract; notwithstanding all the believer's unfaithfulness the covenant stands, because of "Him who hath entered for us," and by Him all that believe are justified from all things from

which ye could not be justified by the law of Moses."

This accords with the love standard. This principle is adapted to all conditions of believers who hold the truth of Jesus, regardless of ecclesiastical machinery, with the mere rudiments of men who hold to tradition after the "rudiments of men and not after Christ," holding the cardinal test principles of "one Lord, one faith, one baptism." Acknowledge this standard, it would lead to grand results. The charitable recognition of love to the brethren, the realization of that idea, which is the earnest wish and aspiration of every child of God, producing unity of spirit, which would subordinate every outward condition and difference, unfolding the Scriptural conception of "faith's household," enabling Christians to accept the Pauline reasonings by acknowledging all outward diversity in things non-essential to salvation with cheerful toleration, in that "we that are strong ought to bear the infirmities of the weak, and not to please ourselves." Hence the Apostle again reasons, prayerfully, "Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus, that ye may

with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another as Christ also received us, to the glory of God."

Here, then, the early and latter Church has its basis of love in unity, ruling in the affection, controlling the motives, the mainspring for all actions, striving for the glory of God amid all the diversity of theory and opinion. Is this somewhat the burden of the evangelical prophet, who gave such a vivid description of the glory of the "latter days," "when the envy of Ephraim shall depart, and the adversary of Judah shall be cut off; when Ephraim shall not envy Judah, and Judah shall not vex Ephraim." This was the prospective view of the prophet; and how much it reflects to us, of our day, the mind of Christ. What the believers should and finally will be, when they recognize the fact that all the believing host is a definite constituency, predetermined by God, called out, separated, and known as the elect, the body, the chosen bride of Christ forever, the redeemed of the Lord and blessed.

"Having made known unto us the mystery of His will, according to His good pleasure,

which He hath purposed in Himself, that in the dispensation of the fullness of time He might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him. In whom also we have obtained an inheritance, being predestined according to the purpose of Him who worketh all things after the counsel of His own will, that we should be to the praise of His glory who first trusted in Christ."

CHAPTER III.

THE SOURCE OF FELLOWSHIP OF THE CHURCH IN CHRIST.

I CORINTHIANS i : 9.—*God is faithful, by whom ye were called unto the fellowship of His Son, Jesus Christ, our Lord.*

I JOHN i : 3.—*That which we have seen and heard declare we unto you, that ye also may have fellowship with us ; and truly our fellowship is with the Father and with His Son Jesus Christ.*

PHILIPPIANS i : 4, 5.—*Always in every prayer of mine for you all, making request with joy,
For your fellowship in the Gospel.*

In Christ the believer is to rejoice in blessed fellowship, and the fellowship of believers is a spiritual fellowship and presupposes regenerative faith, which worketh by love, and expresses, through the love principle, the highest possible idea of man in relation to his fellow men, seeing in every renewed man the purchased of Christ, the inheritance of his sovereign Lord, uniting by a glorious bond the brotherhood of believers in one common faith and hope. Such a unity is the basis of true, real, spiritual fellowship. It will afford sufficient expansiveness to allow its adaptation to meet the ever varying outward condition in which the truth of the word should be taught. “To make all men see what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who

created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God; according to the eternal purpose which He purposed in Christ Jesus, our Lord; in whom we have boldness and access, with confidence by the faith of Him."

This Pauline conception, by the Holy Spirit's leading, will give the believer a purer insight into the word, as it unfolds the mystery and rolls back the curtain, displaying to the faith faculty the blessed relation of the renewed man toward his brother.

Here is a doctrinal, Biblical basis, the true and sure foundation upon which all can build, acknowledging the Scripture as the pure, entire word of God, an all-sufficient authority, as a rule of faith and practice. By accepting its divine origin and inspiration brings the great norm standard to the front, and by its rule testing and proving all the principles and theories of man-made and man-evolved ideas, appealing to its standard in love, because it is the gracious discovery to us of our Lord in His marvelous, transcendent pity by graciously pardoning us of our sins; and thus pardoned, the believer under-

stands the blessed nature of the transfigured character, exalted by Him who is the "Elder Brother." This mystery, the word in sublime, unchanged testimony, reveals, opening up to his faith discernment higher and beyond the simple horizon of man-made ethics, far above human philosophy. It is God's revelation to us, the written word, enabling the believer to look into the mysterious, "the up and above," encouraging him "to press toward the mark of the prize of the high calling." Meanwhile in loving sympathy with "all that call upon the name of our Lord Jesus Christ, in every place, their Lord and ours."

If this blessed spirit were to prevail, this love principle predominating, we should be relieved of the saddening and trying embarrassment of party spirit, with its intermixture of legal constraint, the "mint and cumin" of organized Churchianity, with its numberless polities would give way to the pressure of the word in its corroborated testimony of God's loving kindness toward us in Christ Jesus. In a word, it is glory to God, the one united, harmonious, consistent, accumulated evidence to sustain the believer in his right conception of the graces of faith, hope

and love, by directing him in his external conduct of holy living. The chart, whose every line merges into Him; the compass, whose unwavering needle points to the poles, assuring the Christian that the harbor is beyond. Never mind how high may run the crest waves on the ocean of theological controversy or combat, the forces of systematic philosophy, or the accompanying schools of critical Biblical examination in their combined assaults upon the word, with their cold weighing of the concrete statement, by their mental and intellectual scales, whose every weight has been weighed in the balance and found wanting, and notwithstanding all its assaults from every source, the word is the great horizontal line in all the earth, lifting up through the Spirit application its truth of blessed comfort and cheer, showing and revealing the divine human holiness of the Lord Christ, and reminding the believer not what he now is, or has been, but what he shall finally become in glory; this the word does with faultless accuracy and completeness; it has no need for any other finishing strokes; it is the work of a master-hand. The canvas is filled up, the colorings are exquisite in grace, the figures are

complete in Him. It is a bright, glorious picture, revealing the Father's purpose in His eternal counsel. There are no parts left untouched or unfinished; no cloud, but a resplendent beauty, shining and radiating all about it, throwing its effulgent light into every heart that believes in the blessed Gospel of the Son of God.

Let it find expression in real life, and there will be no disposition for continued differences, magnified under the various denominational lenses, with their accompanying dissensions, but the blessed, real communion, and union of action among the brethren, whether they are called "Paul," or "Apollos," or "Cephas," or the world, or life, or death, or things present, or things to come. All are yours, and ye are Christ's, and Christ is God's. "Therefore let no man glory in (denominationalism) men for all things are yours."

The faith of the believer, working by the love principle, will find suitable and satisfactory outward expression without controversy relative to the externals of worship; whatever formula it may assume for its embodiment, it will be agreeable to the Spirit's workings, the outward development will yield to the vigorous growth of

the life within, and the life-giving power of the Spirit controlling every action of the believer, in charity toward one another, adapting themselves to the suggestion of the Spirit within the fold of Christ.

The Church, as an institution, and as instituted by her divine Founder, has, of necessity, a twofold aim. It sought first to embody and join together in love believers in Christ, by a bond in one common society, for their mutual preservation from all adverse influences of the world, by which they were surrounded on all sides, and for their spiritual growth in knowledge and perfection of character, to the "comfort yourselves together, and edifying one another, even as also ye do," and further by "speaking the truth in love, may grow up into all things, which is the Head, even Christ; from whom the whole body fitly joined together and compact, by that which every joint supplieth according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

And concomitant with these, and equally important, was the carrying and spreading of the good news of the glad tidings of the Gospel. It

is now, and ever was intended to be, aggressive, knowing no obstacle too great, no trial too severe, no punishment too painful, to dampen her ardor, or cool her zeal, ever directing her combined forces against the kingdom of darkness and sin. This is the condition; the twofold purpose of its self-preservation and growth, and the diffusion of the Gospel to all men was the aim of every gathering of believers. Their mission, as stated, was the witnessing of the truth. "They were to bring men into fellowship with the Father and the Son, through the Holy Spirit." They formed the links in the great chain of communication externally, one with another, in visible unity. This was the function of the early Church; it continues to be the function of the Church of "these last times."

The Church mission, then, is twofold—the edifying of believers to the glory of her Lord, and witnessing by her continued attestation of the facts of the Saviour's life, death, resurrection and ascension, and His coming again. This constituted the cardinal truths of the word—witnessing to the same until He shall come again. "When Christ, who is our life, shall appear, then shall ye also appear with Him in

glory." The fidelity and reward of believers, all taught with no uncertain sound; the entire range and scope of the word encouraged the believer in the "continuing in well-doing." This is the doctrinal statement, with its spiritual power and influence, giving the right poise, lending color to the mind, controlling and subduing all the desires of the old nature, whilst going through the progressive stages of becoming sons of glory by being "kindly affectionate one toward another with brotherly love, in honor preferring one another." The God of patience and love grant you to be like-minded one toward another according to Christ Jesus, that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ." Here, again, the apostle urges the believers to joyfully anchor upon the love principle with all their affection, to look beyond the ken of the mere earthly and natural man, to apprehend the far up, "unseen and eternal" in the joyful, blessed light of beholding "things unseen," by the spirit of peace indwelling, preparing the way to a cheerful, ready acquisition in mutual love, the manifold wisdom of God.

Here, again, the Spirit leads the Church of

Christ for all believers to recognize the adaptation to the purpose for which it was intended, namely, "one Lord, one faith, one baptism," fitted for every condition, "the all sorts and conditions of men," to lay hold upon, and of sufficient breadth and scope to meet the ever broadening stages of culture in the "widening development of many minds," because "the Word was made flesh and dwelt among us," that all might know Him from the greatest to the least, "wherefore, in all things, it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

This is of the Lord, made a Priest unto God, for the believer to offer up the acceptable sacrifice to make reconciliation. Now this the Holy Spirit graciously discovers to the believer, the truth of the Eternal Father's reconciliation to the renewed man, who is "saved by grace." He, the renewed man, meanwhile, in his associational and fraternal relation to his fellow man, should exercise this blessed spirit in the bond of love, dwelling together in unity, ever remembering the Pauline entreaty, "I beseech you,

brethren, by the name of our Lord Jesus Christ, that ye all speak the same things, and that there be no division among you, but that ye be perfectly joined together in the same mind, and in the same judgment." A plea for unity of believers, based upon the name of the Sovereign Lord.

All brethren should be actuated by one spirit to work in harmony for the common end, guided in the one uniform of the Master's devising, to "come to the help of the Lord against the mighty," in oneness of spirit, not by the divided ranks of sectarian strife, led by the controversial spirit so often witnessed in the man-made leadership of theological professors, with their silken reasonings, so palatable to the human taste, with the accompanying sophistries as taught in the various schools of theology; sowing the seeds whose germs only too quickly develop, questioning the authenticity of the word by throwing all manner of doubt upon the Mosaic narration of the Pentateuch, searching for discord, rather than concord, by mutilating the figurative expression beyond all recognition, teaching the philosophy of reason for the philosophy of revelation, substituting man's conception of equity

for the judgments of God, swinging man far out upon the materialistic side of his being to the warping of the spiritual progress of the soul's development, producing position for men rather than possession of men, bringing the acumen of the intellect to solve the great problem of grace by scientific analysis, putting matter against spirit, measuring cardinal truths of the word by the rule of mental calculation, instead of exercising the faith faculty to behold the Lord Jesus Christ, the Star of the soul's zenith.

The doctrine of the word does not rest upon mere human authority, much less its interpretation to be confirmed by its system of reasonings. It is true, however, the Holy Spirit does apply the doctrine of the word through human agencies; and for this reason, if for none other, exceeding great care should be exercised to avoid the mischievous effects of traditionalism, and the ever increasing notions of men, which are continually confronting the believer in his search after truth. The opinions of men are not to be accepted, and consequently are of no consequence when it comes to questions which the gracious Lord has settled by His word, making known what His pleasure is. The warnings of

Christ, coupled with the precious teachings and the blessed comforting truths of the Gospel, should occupy the attention of believers, and inspire their hearts, enabling them to continually look to the exalted Christ, the Pole-star of their hopes, not the doubtful disputings of men, but the mind of Christ, their Lord, because "revealed religion is not of the nature of a progressive science," but is "joy and peace in the Holy Ghost."

Hence, if believers are dogmatic, it should be dogmatism of a positive conviction that the supreme will of the Lord Christ should rule in their lives, to the praise and glory of His name, inasmuch as "He gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Thus encouraged in their labors by holy, reverential zeal for the spiritual promotion of the brethren, and the salvation of souls, "comforting yourselves together and edifying one another, even as ye also do."

"Exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin." Not by the pedantic displays of scholastic attainments, or the lordly at-

tempts at exegetical exposition of the mysteries, be it prophecy or gospel, with the worldly pride which savors so much of the Eleatic philosophy, with its attendant philosophical errors. "But consider one another to provoke unto love and to good works." "Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

Believers are invited by the Word to enter into relation of the love principle, in all the blessed uses of the means of grace, by the Word indwelling, controlling the internal and external life, by admonishing one another with psalms and hymns. And glory to God, be it in any and all the varied phases of life, it was designed that the believers should live to the praise of His name, by giving up, yea surrendering "our bodies and spirits, which are His," in the strength of unity, and beauty of the love principle, shedding its blessed fragrance upon all sides of the Church life, permeating every member of the body. Here is the progressive stage of "bringing many sons to glory." Here is room for the full and free exercise of those

blessed teachings of the "sermon on the mount." Ground wide enough and broad enough for all believers, regardless of their attainments, be it in the realms of faith or science; and who, of all believers, does not long for such a real, true, blessed conception of the faith-life, vitalized, energized and quickened in the Church on earth; to see her spiritual life and love to her risen Lord united with all the vigor and freshness of her youthful beauty. Striving for mastery; "not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Looking with the eye of faith toward Him who points to the consummate, transcendental, eminent time, when the prayer shall have been answered, and the now dislocated, fragmentary, divided body shall be one body in the Lord. However paradoxical it may appear, and however great the trial of faith, there is a glorious rift in the clouds. Never mind the apparent darkness of the present, the golden sunbeams are all but ready to burst through; the storms have swept, and thank God, their forces have been scattered "upon the rock Christ Jesus." The crisis is fast passing;

the glorious day-dawn is nigh at hand; the Church is far up into the Saturday night of the new day; the blessed insignia is all but ready for the waving; the tread of the mighty host of the Lord seems all but ready to move. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him; even so, Amen."

When the glorious Lord shall come, the word informs us that "every eye shall see Him." Not only the redeemed of the Lord, but the very men who crucified the Lord of glory, and all who follow in their train. If for no other reason, this should be ground for the unity of believers, to meet the coming Lord. What an inspiration! "And every man that hath this hope in Him purifieth himself, even as He is pure." The blessed hope of the Lord's appearing has ever been the comforting thought all down the centuries. Believers have ever "looked" for the blessed Christ to come. "This same Jesus," who said "I will come again." The Church has

ever held, and clung tenaciously to, this hope through all its blood stains. This truth has ever been witnessed to, and taught by the Lord's chosen. The doctrine of the Word rests upon this pivotal point—it is the center of all Biblical doctrine—the Scriptures are continually reiterating “the Lord is coming,” and the Church of Christ is only in her right relation when she occupies the expectant attitude. Relative to this practical center of the word, it is the hinge upon which all the gracious, blessed expectations of the believer swing, opening up the way to those who long for the seeing “Him as He is.” These are no vagaries of the optimist, no delusion, nor the “cunningly devised fable,” but the veritable “blessed hope,” the sublime, engrossing, all-absorbing, enrapturing thought to the believer. When the Lord shall come, the redeemed Church will put away all its divisions and dissensions, the sectarian spirit which alienates the brotherhood, which mars the spiritual horizon by its lauding and exalting, its distinctive principles, concentrating and magnifying its forces, arresting the growth of the knowledge of the Gospel, dissipating the energies, which should all be centered toward the removal of the

obstacles in the way of the march triumphant of Emanuel's kingdom, by discriminating scrupulously the distinguishing, basal truths of the word.

The body of believers is of far more importance than all the petted and fondled notions of denominational leaders, whose eloquence and charming rhetoric, coupled with their scholastic attainment, however much admired; the body of believers is of much greater value; they are the purchased of the Lord, should be, and finally will become, notwithstanding all the apparent unreconcilable, disunited sects, because in them "hath He His own;" she is larger and broader, grander and diviner than all the ecclesiastical organizations. Believers are regenerated characters, saved by Christ, sanctified by the Spirit; a corporation in blessed coöperative love, coördinating all things for Christ's sake, in "honor preferring one another." No society or organization compares with her. She is the bride of an heavenly Bridegroom. The Church, in her bridal attire, will be (and, praise be to God, the time appears not far distant) the fairest to meet Him in more than Edenic glory and splendor.

Again, the love principle enables believers to

purify the lens of the faith faculty, to behold the blessed unifying function of the Spirit, to allot to every member, according to his separate ability, his work in the sphere of Christian usefulness, "to every man his work." "For ye are lively stones, builded together." Hence the masterly presentation of the diversity of the Spirit's operation to the believers at Corinth by the Apostle Paul, "Now there are diversities of gifts, but the same Spirit, and there are differences of administration, but the same Lord, and there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as He will. For as the body is one, and hath many members, and all the members of that one body

being many, are one body; so, also, is Christ." The one great thought, then, of the Apostle was to impress upon the believers at Corinth the diversified unity of the Spirit's operation in its myriad-fold diversity in love, laboring harmoniously toward the common end. In these "latter days" we are not gifted, no one of us, with those supernatural powers here enumerated; but we have the same Spirit assisting our infirmities, sanctifying the ordinary, natural gifts of God, and having received from His gracious hands, "be ye thankful."

The advanced civilizing effect of Christian morals, with its accompanying culture, ever improving in the progressive stages of uptrend by its association and contact with science and philosophy, giving free play to the laws of mind and matter, aided by scholarly researches into those all but untrodden paths, believers can see through "nature up to Nature's God," knowing the truth of the Word, and with the Psalmist of old say: "The heavens declare the glory of God, and the firmament showeth His handiwork," recognizing that all Nature is but a sublime testimony of the unity and design of the eternal Jehovah. How eloquently does the starry

heavens speak to the "child of the King," who can stand out and scan the glorious canopy with his soul stretching upward toward the "Father of Light, from whom cometh every good and perfect gift." The great created universe is but one corroborated unit in its testimony. All Nature's firmament, with its vast phenomena, its stores of hidden forces, its spring blossom and winter frost, to the sunbeam and autumnal tints, whose very shading of the forest leaf to the blade of grass, in meadow green to the mountain top, whose loftiest crags down to the deepest ravines with gorge and canyon, whose catacoustics rehearse the "praises of His name." Nature is but the evangel of her Creator's hand in blessed, harmonious agreement, while the music of the zephyrs comes wafted on the breeze, laden with fragrance of sweet incense, so inspiring, "the unsealed volume read by all the race;" God's natural preacher, preaching the marvelous truths from all creation, whose evidence, with unmistakable language, testifies. "Day unto day uttereth speech, and night unto night showeth knowledge."

Here, again, believers can exercise the liberalism of intellectual culture, free from all the

narrowness and particularism of the classical, mythological notions; free because of the liberty of the truth, exercising the love principle in all its research after knowledge in company "with Him" who "sends the help from the sanctuary, and strengthens thee out of Zion." The desire to know is but the preparatory school from which all scholars in the school of Christ should graduate; hence, "learn of Me, I am meek and lowly." Not only should believers learn of the beauties of the blessed Christ in His sublime simplicity, but also learn of Him in those higher and grander principles, which He so graciously taught and set forth. The great possibilities, the recognition of great, underlying principles of the eternal all-Father, and the blessed brotherhood, by exercising the love principle of "loving thy neighbor as thyself."

This matchless ethic is a basal rock truth of the word; it is higher than any mere human standard ever raised; under its banner every kindred and tribe could rally, the "valleys would be exalted, and the hills made low." No more division, nor schism, nor concision; it would, glory to God, make the "crooked straight, and the rough places plain." It would not only

affect the external, but the internal man; his intellectual and aesthetic self would be balanced upon a right relation, one toward another, in love. All the literature, science and art would conform to the "statutes of the Lord." Philosophy would stand in the Baconian conception of true admiration for the "author of all created things," accepting a faith in strictest union and harmony with the facts and laws of man's ethical nature. What a triumph, when all the systems, the scholastic researches are laid upon the altar in the blessed enlightened consciousness that "the Lord is God," and the "earth is the Lord's and the fullness thereof, and all they that dwell therein."

The Pauline Epistles are but one continual presentation of the eternal sovereignty of God, that philosophy, science, art, literature, all might redound to the praises of Him who loved us, and gave His dear Son. What an appeal for the love principle in the body of believers, because all that individually and collectively love the Lord Jesus Christ are bound to contribute all in their power to the edifying of the body of Christ. Not merely in a cold, conventional sentimentalism, but in a real, warm, brotherly affection, "in

the Lord," "till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

This is no cold, colorless, freezing message, with the death-like disease of man-made sophistry, under the thin guise of Rabbinic orthodoxy. Oh no, but it is, on the contrary, a glorious, life-giving, warm, stimulating soul-inspiration, so refreshing, of true Biblical monotheism, free from all the superficial infirmities and gross inconsistencies of man-made leadership. It is wider, and above all those childish speculations, passing far out and beyond the realms of the incredulous, with its accompanying rancor and distrust, accepting truth because it is truth, in the blessed, conscious exercise of its gracious freedom, standing upon its vantage ground, relieved from all the subtle reasonings of the corrupted systems of iron-clad dogmas, and the still worse insolence of the modern critics, in their open and unsolicited attack upon the written word, in their feeble attempts of telling God what, in their judgment, is true and false in His revealed word.

The Epistles meet all the issues relative to the

essentials of the redeemed Church. The Apostle Paul possessed a clear and marvelous insight into the great and ever varying needs of men. To one he said, relative to keeping the Holy Days, "He that keepeth, keepeth unto the Lord, and he that keepeth it not is unto the Lord."

The preponderance of the dialectical element was, in a marked degree, shown in the Apostle. He reasoned along logical and discussive lines. He was enabled to embody in all his letters to the churches those distinctive doctrines of grace, and readily, because under the Spirit's tuition, the champion of foreordination and the eternal purposes of God. It was reserved for him to unfold and make known the truly universal and spiritual character of the Church of Christ. He had the advantage of thorough training; he had sat at the feet of the learned Gamaliel. His mind had been liberalized by Greek culture; he was a scholar of no mean repute. Sanctified scholarship is a blessing to the race. He used his attainment to the praise of the sovereign Christ. His every faculty was consecrated to the one all-absorbing work of his life, to make known the "unsearchable riches of Christ Jesus," his Lord, "born as out of due time,"

willing to be the least of all the college of the apostles, "yet mighty in word and deed." Concerning zeal in the forefront; ever ready, fresh and vigorous, the most enthusiastic life ever lived; "determined to know nothing among men, save Jesus Christ and Him crucified."

And further, his love to the Lord and to the brethren led him not to "count his life dear." Did the world ever witness a preacher like him? Preaching the power of the cross, with the Holy Ghost sent down from heaven. What of his ringing declaration, as he stood and argued with the Athenians on Mars Hill, declaring unto them, those philosophers and sages, the "unknown God?" He stands in the front ranks of the array; he keeps close tread with the great Captain of Salvation. He trod in the foot-prints of Jesus as no other apostle was privileged; his life is an inspiration.

If Christian preachers and teachers wish to study a life, with the one exception, namely, the life of our divine Lord, humanly speaking, here it is. Talk of the ancient hero and the modern leader; the Apostle Paul presents to the arena a challenge to the human mind for comparison for a rational explanation. No philosopher is

equal to the task; but ask him the solution, and his cry is the "love of Christ constraineth me." "What things were gain to me, those I count loss for Christ." "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

The fervor of the love principle he cherished to his risen Redeemer, the Lord Jesus, so occupied his heart, it was the one all-pervading center of his life. And Paul was a church member; thank God for the power of his example. His acceptance of the truth, as it is in Jesus, was not in a lazy acquiescence, or cold conformity. He beheld in every believer a brother in the Lord, a member of the mystical and visible body of Christ, and he called the believers "saints and faithful brethren in Christ." He well knew, from an experimental knowledge, that the grace of God can rest upon none else. The Gospel, to Paul, was a precious Gospel, and he encouraged believers in the faith-life, to live in the unity of the Gospel, and exhorted them to let "brotherly love continue."

The Church of Christ, then, is the blood

bought, the ransomed of the Lord, and the called out of the world; strangers to its fashions, its corrupting customs; in it, but not of it; the chosen of the Father; the born again; not of the corruptible seed, but of the incorruptible; inheritors of a kingdom that cannot be moved; sons of glory, raised unto His praise, in whom the Lord delighted; saints of the Lord, called sometimes holy brethren; indeed as the apple of His eye; the clothed and made perfect in Him. Now, what a contrast between the Church that our gracious all-loving Father sees in Christ Jesus.

And the Church we see, in its divided, dislocated, fragmentary, contentious bodies, one "crying one thing, some another." The Church should be the highest possible embodiment of character, with all it implies; and however paradoxical it may appear, she is, notwithstanding the sore disturbing, and oftentimes distracting, schisms and controversial discord, with their theological tenets and narrow, hairsplitting philosophizing. The Church is the most super-best institution the world has ever witnessed. She has survived all the rise and fall of the bitter attacks levied against her; she is coming forth

conquering, "terrible as an army with banners;" distinguished from all other organisms, the one finite instance of specialization; her work being the testifying to the truth as it is in Christ Jesus, her Lord and Founder. She differentiates from all other societies or gatherings in that her King is not an earthly, but a heavenly King. Her subjects are not of this world, but living in it. Her laws are not grievous, not carnal, but spiritual. Her members are many, yet one in Him; divided, yet united; separated, yet bound together in love; dying daily unto the world, yet living unto God; crucified and slain, yet ever living; buried and risen; oftentimes poor, yet possessing all things. Poor, making many rich; dead, yet living, her unity "consists in converged diversities," where all the ends are means, and all means are ends.

CHAPTER IV.

THE BELIEVER'S CITIZENSHIP IS OF HEAVENLY ORIGIN.

For our citizenship is in Heaven, from whence we wait also for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation that it may be conformed to the body of His glory.

JOHN i : 13.—*Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

I JOHN v : 1.—*Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him.*

I PETER i : 23.—*Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever.*

“For our citizenship is in heaven, from whence we wait also for a Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory; according to the working thereby He is able even to subject all things unto Himself.” “We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, begotten to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed at the last time, wherein ye greatly rejoice.”

The believer is, agreeable to the word, a

citizen of heaven; his every hope is above. He is counselled to "seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall you also appear with Him in glory." These glorious truths are written to believers, and are intended for, and applicable to, all who are "the called according to His purpose." Believers in the love of the Gospel grace understand this higher altitude; they walk in loftier spheres, among those "who look for His appearing." Climbing up the steeps of life in blessed trust; to scan the horizon by faith; to behold "the coming One." Meanwhile busily engaged in the work of preparing, "setting things in order," standing together in the "bond of perfectness," with all the enthusiasm born of a vigorous hope; inspired by the promise, "I will come again." United in the blessed grace of the precious Gospel, with all the freshness of a young man, strong to run the race. United, not in abstract theories, nor in cold, concrete analyses of prophecy, in speculative arrangement, but united in

the blessed hope of the Gospel; striving to fulfil the Master's desires, that "ye all should be one;" one in purpose, one in aim, one in the love of the truth, one "that brotherly love may continue." Not for diversity, but for similarity; not for contraction, but for expansion; not for insistence, but for assistance; not for the narrow particularisms, but for sublime unification to come and learn lessons from the beatitudes; to catch the spirit of their principle; to know the mind of the Lord. Let the cold, theological controversialist, with his entire array of theological elenctica bring it to the test of the norm standard of the word, however fruitful and productive may have been their service, accomplishing marvelous things for the student, assisting to solve and reconcile the apparent and all but unreconcilable truths, leaving its technology forever in obmutescence, and their theories to pass into oblivion. Thus freed, the glorious truth of the word, plain, unvarnished, untrammelled with the ornamental weights of theological formula, and still worse ecclesiastical machinery, with its man-made gradations of pomp and ceremony. The word declared to believers, expressed in God-language in one universal, happy,

harmonious "come unto Me." Making known, in direct contact, the spirit of good will to all men, in heaven's own original revelation. Thus, again, the love principle, in all its freshness and power, dwelling in the Church, would forever still the uproar, and silence the controversial spirit, subordinating all the generalization of men to the one united, all-important, royal expression of God's love to man. The Spirit pervading the whole scheme of redemption, the one blessed united spirit, continuing in the Father's love, the Son's work, the Spirit's grace.

What scope and limitless extent here opens up to the eye of the believer, which now is cleared to the right conception by this straightened faith faculty, to look and scan the expansive "horizon of Christian love, reaching out to every brother in the Lord," in the one outstretching desire, with "love to all men" emblazoned upon his escutcheon, the ever suggestive *suum cuique tributo*.

It is not the province of the Church to enter the realms of "doubtful disputings" in the controversial spirit. It may, or may not, be profitable to debate the question of the soul's immortality, and inquire: Is the essence of the

human soul material, or immaterial? It would appear sufficient to accept that it is of divine origin, and divine similitude, and immortal. For this plain and obvious reason, if for none other, search where we will, go through the libraries of all the ancient and modern literature, from no source can be secured the desired information. Search where we may, in all the realms of the myriad-fold philosophies and sciences; no clear and well defined conception can be secured. Ideas men have had, and will continue to have, but ideas only. Mark you, there is no distinctive meaning attached to the term of soul and immortality outside of the gracious revelation of the revealed word. In all the wide, wide universe, in its farthest outstretch into eternity, there is no sure foundation to construct any argument of sufficient strength to build upon, no settled premises. We do understand something about corruptibility and incorruptibility, intelligence and unintelligence, organic and inorganic; these are terms which convey readily and distinctly clear meanings to the mind, and impart forms or modes of being that are within the scope of human comprehension, but materiality and immateriality are beyond the grasp

of comprehension, "the ken of human reach." Of the essence of matter we know so little, and still less of its qualities. What can we know of what is immaterial, of the fullest meaning of the term, that in the strictest sense comprehends all the rest of the immense fabric of actual and possible being, and includes in its vast expanse and circumference every essence and mode of essence of every other being, beyond and above, here and below; how shall we reach the quality of extension, or commence the starting point in the line of separation between what is material and what is immaterial? Or is it simply a distinction founded upon speculative conjecture, which by no means, and not at any time, has, or will, stand the test of revelation? Is the state in which believers are to be, a state of continual acceptance of the word? Undoubtedly. And all believers, true believers, desire the confirmation of the word in support of their proposition; and further, because in all the vast researches he discovers in the word a divine philosophy, as well as a divine history. Both the Biblical theology and history are a confirmation of its narration, standing out in clear outline against the darkened horizon of the misty man-

made theories. "For their rock is not our rock, even our enemies themselves being judges." The rock foundation of the Word of God. "Other foundation can no man lay than that is laid, which is Christ Jesus." "Now, if any man build upon the foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest, for the day shall try every man's work of what sort it is."

Bring all the philosophies and sciences and theories to the test of the foundation, the building upon the "Rock, Christ Jesus," and to every man in the Church, the mystical body of the Lord. Here is the test standard in love, the gracious privilege to every man, "called of God" to become a builder; not a destroyer, but a Builder, with a capital B; building with precious materials of enduring qualities, that will stand the fire-test, the crucial ordeal of the awful, sweeping conflagration, when He shall come to try every man's work with fire.

Is this not an appeal for Christian unity in the Church of Christ, to build upon the sure foundation, the grounded truths of the verities of Almighty God? Then it was given to the Apostle Paul to bring to the notice of believers

the desirability of unity in Him, the Lord. He took it for granted, after the Spirit had illuminated his mind, that the reconciliation of God as righteous, and man as sinner, had been effected through the God-man, and thus led, he makes known the order and connection between cause and effect. The cause of the separation of man from God was sin, the effect of sin is death, morally and spiritually. "You hath He quickened, who were dead in trespasses and sins." "For we are His workmanship, created in Christ Jesus unto to good works, which God hath before ordained, that we should walk in them."

The written word reveals the condition of the believer now as saved, and thus saved, contrasts him to what he formerly was, with suggestive force. "For ye are bought with a price, therefore glorify God in your body, and in your spirit, which are God's." "Ye are bought with a price; be not ye the servants of men." You will notice the word teaches that both the body and the spirit are God's, through purchase, and man is a complex being. Christ not only redeems the spirit, but the body. Man, the corporeal man, the external self, and the soul, and

the spirit. He is made up of all these forces. They are all factors to one grand whole; not either or any can be left out, and the finished, completed, entire man remain. They constitute man, the divinely bestowed soul, and the humanly created body. With this in mind, the Apostle reiterates the law of God concerning man in the Church of Christ. He recognized the concerns of the law as related to both soul and body. Sin effects both, evokes ruin upon both, and, praise be God, redemption concerns both. The future will concern both. Their destiny is indissolubly linked by an inseparable bond. No man-made reasonings can set aside the Pauline teaching, to cause its meaning to lose its force to the lovers of the word of scriptural testimony. So affirmative and comprehensive, the Apostle Paul was a masterly teacher and expounder of the truth as it is in Jesus. Listen: "I am set for the defence of the Gospel." Every fibre of his being was in touch with, and offered in service for, the Lord. He was a soldier of the cross, equipped for the affray, ready for the onslaught, using the weapons of his warfare, the sword of the Spirit. Not in the contentious exercise of his apostolic authority, but

rather in the spirit of "meekness, serving the Lord."

The believer, under such tuition, could readily understand the gorgeous symbolism of the old Mosaic economy, with its storied parchments, were done away, because of the "fullness of the times," bringing its accompanying advance stage of higher moral and spiritual culture. Hence the vast gorgeous ceremonial array of the temple service, with its symbolism and tokens of visible and external worship, ornate and beautiful, so impressive, educating by sight and sound—the eye to witness the priest bearing the sin offering; the ear to receive the music of the sanctuary. Both priest and service, all types to give way to the great prototype, the antitype. The old sacrificial offerings are past; their memorial service now ended. Sight and sound, which appealed so strongly to the imagination, with sacramental observances, vividly stirring up the emotions; to long for Him who is to come, the promised One, the Deliverer; every movement of the priest and people in the old dispensation services was of great significance, no mere figure of speech, but a suggestive truth to be later revealed and unfolded. The service

was a unit, however many-tribed the worshippers; the priest bore the name of each upon the breastplate, a name for each tribe, and the priest, the high priest, bore the names of the tribes in blessed unity.

Our Lord Christ "was once offered to bear the sins of many, and unto them that look for Him shall He appear, the second time without sin unto salvation." "For by one offering He hath perfected forever them that are sanctified." And the gracious Lord, in love, died for all who love Him, irrespective of name or denomination, or no denomination, or no name; all, the all called, who love Him in truth, and look for His appearing. For both, He that sanctifieth and they that are sanctified, are all of one, for which cause He is not ashamed to call them brethren, saying "I will declare Thy name unto my brethren; in the midst of the Church will I sing praises unto Thee."

"Wherefore, in all things, it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."

What a marvelous, distinctive mission the

Lord graciously fulfilled; made like unto His brethren, not in the singular number, which, praise be His name, is also true, but made like unto His brethren in the plural number. All His brethren, the Pauline and Peterine, including all the manifold phases of individualism of manhood—"tasted death for every man; saving His people from their sins, the multitudinous sins of all who put their trust in Him." Unit- ing in Him every possible shade and tint of complex humanity; founding the Church upon the broad and all-comprehensive principle, whose underlying spirit is love; not to the separating, but in uniting, "serving the Lord." Not by the narrow, sectarian exclusion, but the gracious catholic inclusion of all who love the Saviour, in the broad, comprehensive sense which enables the Christian to shout in one blessed, harmoni- ous "thanks be to God, who giveth us the victory through our Lord Jesus Christ!"

The written word ever taught the Church to encourage this sentiment among its members, recognizing that every one is a born member in- to, and made part of, the body. Made, called, constituted, by virtue of birth, into the redeemed world, a potential, living member of the body.

Body corporeal, soul and spirit; this the Word makes known, not in any abstract reasoning of subtle man-made devisings, but in the God-given "elective grace." Believing in the word teachings of Jesus, the great Fountain-head, the source of supply to all the streams that flow from Him.

What a nonsensical delusion to set up the man-evolved theories of annihilation of the soul and body of man, who rejects the Gospel of the blessed Son of God, in the place of the word teaching of an eternal hell. In all fullness the believer accepts the revealed word testimony of salvation by grace, the doctrinal statement of justification, of the blood cleansing of the Christ power, through the Spirit indwelling, "to the praise of the glory of His grace, wherein He hath made us accepted in the beloved, in whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace." Not in the modern ideas of ecclesiology, however ably contributed by men of research, who accept the scholastic for the spiritual, substituting criticism for revelation, ignoring prophecy by accepting the various teachings of sophistry. The safe, "sure word of promise,"

in perfect agreement to the "riches of His grace," is the only basis of believers' safety, not by adjustment, but forgiveness; not by improvement, but by salvation; not by remodeling the old way, but by a new and "living way," the way of His appointment, the safe and "narrow way that leadeth unto life," which "He hath consecrated for us." Not the way of intellectual discernment, nor the way of civilization. The route of progressing stages of human development, with its refined and charming culture, whose educational advantages the world so much admires. All these ways were opened up to a greater or less extent, to the eye of man for centuries, and all of them are admirable and blessed when directed aright. They had been in vogue long ere the Sermonizer began to preach his ever memorable "sermon on the mount." The design and purpose of the divine Founder of the Church was not simply to remodel the "old man." Oh no, not to improve upon the old stock by enthusing new ideas of culture and social status, by administering palatable and acceptable sophistry, by cutting off the external and visible objectional phases of his conduct, bringing him into the better order of society

with men; but a new creation, life heart, conception, love; new, new everything. New ideas of God, the all-eternal Father of the Lord Jesus Christ, the Mediator between God and man, the man Christ Jesus, a new Saviour; the new heaven and the new earth; the new all and all; the Holy Spirit, the Sanctifier of the new man, who shall finally behold "old things passed away, and all things new," in the larger and more comprehensive sense of "beholding his Lord." Distinguished from the old, which taught external, rather than internal truth; temporal and changeable, subject to time and place; ceremonial and figurative; taught by the prophets, in those enigmatical forms which they themselves search diligently to know, what the "Spirit of Christ, which was in them, did signify."

Hence the old dispensation was symbolic and suggestive of sound-wise rather than sense-wise, emphasizing the external, whose cohesive power and motive were outward. The Church, then, is a new organization with redeemed material; new born, brought into living, personal relation; not born after the flesh, but of the Spirit; "born of God;" the new truth, the recreation, the adopted by the Spirit's inworking. It implies that no

man naturally ever would, or could, attain its life, its forgiveness to the natural man; its exact demands are impossible to the flesh. It is a life of faith, not of sight; seeing the "invisible things of God." The new birth unites the believer in blessed, vital unity with the Lord; hence the believer can only get into Christ in living union, by getting out of the world (the love of it).

The union is all of grace, and embraces all "the called," "the elect," maintained and energized by the Holy Spirit, under whose gracious leadership believers discern the difference between the natural son, Ishmael, and the son of promise, Isaac. By such they can see, and only they do see, the doings of the Lord in the marvelous exhibition of grace, in his defining the spiritual sons and the natural man. They trace the truth in Abraham's father, of the bond woman, Hagar's child, the Ishmael of the plain, and the Isaac, of the married wife, Sarah, through whom should come the expected son.

Hence believers are a product of grace, the body is of the Lord, and should delight with the Psalmist, who, under poetical formula, in those lofty strivings imaged forth to the Christ: "Behold how good and how pleasant it is for

brethren to dwell together in unity." Long ere ecclesiastical counsels were convened to consider ecclesiastical comity, or the later denominational synods were called to decide their theological tenets, or sectarian observances, or the more modern rallies of Christian bodies in the annual conferences, extending fraternal and reciprocal greetings, beautiful and blessed as all these are, the unity of the believer was ever taught in the word by unification in love. Not from the cold, mechanical, external bonding together of the groups of believers into one organism in the assented conformity of creed and dogma; encouraged and admonished by encyclical, led into the union of ecclesiastical irenica, by the man-designing pattern, but in the higher, nobler, sublimer soul-fullness of expansive, spiritual unity, which comprehends all who love the gracious sovereign Lord, the Redeemer of men. All attempts fail, and will continue to fail, because man, and man's spirit, is not stereotyped, artificial combination, looking to the organized unity in cold, concrete assent to a conformity, has ever been the fruitful source of the rank growth of Churchianity, with its baneful effect, in the Church of Christ on earth.

Mechanical and scholastic uniformity is not the basis of unity, however much it may commend itself to the attention of the ecclesiastical leaders. Man did ever, and will continue to, usurp his sphere, however well guarded and well thought out and arranged its plans; enacting laws one day, revoking the following day. Councils and assemblies ever have been influenced by the external, to the neglect of the internal, indwellings of the Holy Spirit. It is the neglect of Him, not it, that produces all the discordant notes in the organization of men. Since the gracious Lord founded the Church, from the Pentecostal day, which witnessed the marvelous descent of the Holy Spirit. The only unifier in the Church is the Holy Spirit, and the recognition of the love of the Spirit in His office work, uniting, sanctifying, leading; and under His leadership the only true unity can exist; not in the coterie of seclusion and exclusion, ignoring the gracious, broad guidance of Him, who is the duly authorized and fully equipped Guide to lead believers into all truth; not only a part of it, with the little independent flags waving over the narrow, circumscribed denominationalism, marching in step to their own attuned theolog-

ical sectarianism. It was the murmuring of the Grecian or Hellenist Jews against their Palestinian brethren, which led to such sore and cold formalism, that brought forth the Pauline censure; and were they any different to those brethren who are ever holding a certain phase of the truth, at the expense of all the truth?

The charisma bestowed by the Holy Spirit indicated just what the brother's work in the Church should be who was thus favored. It was a gift to be used and exercised for the edifying in love the brethren. The brother thus favored is exhorted: "Neglect not the gift that is in thee, which was given thee." And further, is the exhortation, in its admonishing sense, to the recipient, that he should be exemplary, to "take heed to thyself," and "continue in them." That is the "doctrine of the word." The spiritual gifts thus bestowed are to be guarded and watched with a jealous care, lest they be abused or misused. A study of the masterly letters to the Corinthian believers shows conclusively how exceedingly great and careful the recipient of the spiritual gifts should become. "Not that we are sufficient to think anything as of ourselves, but our sufficiency is of God." And again, to the

Roman believers: "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought, but to think soberly, according as God hath dealt to every man the measure of faith. So we, being many, are one body in Christ, and every one members of another."

The spiritual gifts are, then, for the edifying of the saints in love, not held and to be used in a mystical and mysterious, indefinable, vague mysticism, so diametrically opposed to the Spirit's leading. The recipient of the gift in no sense agreeable to the word holds spiritual gifts as flowing down through the stream of apostolic succession. The charismata, the gift of the Holy Spirit, came to impinge upon the recipient in his development. Thus endowed, they preached and ministered the word to the Church, with the one, all-absorbing object in view, namely, the edifying of the believer in Christ. The Holy Spirit directing the use of the gift, expanding them as circumstances required, to meet the ever progressive outstretching of the company of believers in things witnessing to the truth, originating and adopting such methods and forms as were necessary for

the full expression of the life. They taught that spiritual character and eternal interest of the believer was wholly dependent upon a personal relation to the Lord Christ, not in the erroneous idea of the man-conceived conception of the priestly exercise of the function of the ecclesiastical priesthood, but rather making known the truth of Jesus, in displaying the believer's personal relation to the Son of God; the recognition of the truth is of vital importance; unfaithfulness in this direction means serious results; its importance cannot be magnified; it is of great moment, and should be sought with all humbleness of spirit by self-renouncing, with a pure determination to possess it, "the Christ, his Lord," for to Him belongs all the praise for the "exceeding riches of grace."

"God, who is rich in mercy, for His great love wherewith He loved us, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus." Mark you, through Christ Jesus, not through ecclesiasticism, but through "Christ Jesus," in the fullest and most comprehensive sense; and it will be in like manner that all believers can unite in Him, the central figure in

heaven, the most stupendous, sublime, lowly One who ever came to earth. Grace and truth came by Jesus Christ; it did not originate in convention, synod or seminary, but came by the Founder of the Church, and, praise be His name, sufficient grace for all the called according to His purpose in grace. This is not of the world, but of Him, who is "Head of all things."

"For by Him were all things created that are in heaven, that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist. And He is the Head of the body, the Church, who is the beginning, the first-born from the dead, that in all things He might have the preëminence." This was no sentimental notion of the gracious Lord, conceived by the Apostle Paul in his ardent, enthusiastic love and admiration for Christ, his Saviour, but on the contrary, he gave expression to the positive, moral conviction, which he, like all true men, experienced, who are led of the Spirit to "behold the Lord." And thus led, he recognized the sacred responsibilities of making known the truth in love, at whatever cost of

suffering, physical or mental. He stood immovable to the conviction, never surrendering one iota to any in his royal adhesion to his Lord. The distinctive mission of witnessing to the truth at all times, and at any cost, was ever held by him. He would not in a single instance violate truth for unity; however much he taught the blessed principle of "one in Christ," it must be free from compromise. He taught believers to "hold fast," not in the flabby, weak, boneless, pulpy idea, so broad and favorably commended by the followers of the new "conformity at any price school." When the church at Colosse had occasion to send Epaphras, the ministering brother, to him, how very generous and Christly is the Pauline commendation, "Our dear fellow-servant, who is for you a faithful minister of Christ, who also declared unto us your love in the Spirit." The declaration of the believers' love to the Apostle by the minister, Epaphras, was clear and positive, expressing to him their esteem and fraternal regard in brotherly love.

CHAPTER V.

THE GOSPEL, TRUTH THE ORDER TO CHRISTIAN DUTY IN THE CHURCH.

JOHN xv : 3.—*Ye are clean through the word which I have spoken unto you.*

JOHN xii : 48.—*He that rejecteth Me, and receiveth not My word, hath one that judgeth him ; the word that I have spoken, the same shall judge him in the last day.*

REV. i : 3.—*Blessed is he that readeth, and they that hear the words of this prophecy ; and keep those things which are written therein, for the time is at hand.*

Truth, at all times, ever has, and ever will, abhor compromise. She, in all her advances, continues to strengthen, not by evasion, nor surrender, but by affirmation. Her constant, unerring course has ever been the one sublime confirmation—hence her victory, holding the truth in love. “Sanctify them through the truth; Thy word is truth.” “And for their sakes I sanctify Myself, that they also might be sanctified through the truth.” Truth, then, is the true source of unity; not conformity, nor compromise, nor comparison, but the word in truth. Led by Him “who worketh all things after the counsel of His own will.” “For it is God, which worketh in you, both to will and to do of His good pleasure.” External conformity will never

secure the internal unity. This is to be accomplished in the blessed exercise of the love principle, grounded upon truth, and the truth only. The strife of organized Churchianity, which is such a barrier to the fuller development of the knowledge of the Gospel to every creature, is an internecine struggle; the continual clashing of sectarian theology, now Calvin, then Armenian. Bring all the schools into the great class-room of the Master, sit at His gracious feet, learn of Him in love, do His will, inquire the mind of the Lord "by the Spirit," by connection with Him, in close relation; lean closely upon Him, extracting the gracious sayings and doings of the Lord in love, one toward another.

Truth is an order to duty, and the order of the day in the Church of God is the proclamation of the truth to every creature; not merely to satisfy conscience, as having discharged our duty, commendable as that is, but in love we must hold the faith. The word ever taught that faith and practice were inseparable. A man's faith can only be shown by work, and *vice versa*, work can only be exhibited by faith. Hence the Apostle James, in his clear-cut, masterly letter to the believers at Jerusalem, "we

learn truth by obedience," and obedience is the organ of the believer's perception; it conveys to him the uptrend of spiritual development. The Lord Christ taught, in no uncertain sound, this truth, namely, "if any man will do His will, he shall know the doctrine." It is doing the will, conformity to Christ's will, not to the speculative theology, or philosophy, but the will, the Master's will; obedience to the will is the first step in the great highway. Knowledge of doctrine will as surely follow submission to the will of Christ, as the eternal, unfailing verities of the ever covenant keeping God, whose promises are the yea and amen. The doctrinal and practical truths of the word are inseparable, and intimately united in blessed agreement. No man can rejoice in the possession of one, and neglect the other—they are inseparably united.

To know God, then, is to know truth, for the truth is of its Author, and all truth, like God, its Author, is eternal and unchangeable. So, whatever is essentially true must remain and be so at all times, and under all circumstances, whether it be truth of religion, philosophy, or science, irrespective of the ever changing and variable vacillating reasonings of men. Truth

is, in its very essence, changeless and eternal as God. The great reason for inquiry into the truth, by waiting upon the mind of the Lord, through the Spirit's divine illuminating, is to see the truth in the light of God, and in His light; see the progressive life of the believer, in all its actualization by the Spirit developing healthy, lovable men in Christ Jesus, fulfilling all the functions of ministering the truth in its beauty and simplicity. "Stand fast in one spirit, with one mind striving together for the faith of the Gospel." "Earnestly contend for the faith which was once delivered unto the saints." "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." "For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple." The written word is the one authority in the Church for appeal in all questions; it is the revelation of God, making known the truth to the believer of the rules, commands and wishes of our all-Father, as our moral Governor, making known, under full and explicit formula, the rule of life, the law in regard to

every action, be it good or bad. It is a rule or code of sufficient announcement, whether conscientiously used as the moral standard or not. It is of ample announcement to teach the renewed man, and thus taught, it constitutes him a responsible being, as his possession of conscious will and freedom attest. And further, it is the revealed will of God in the written word, teaching believers by admonishing them to stand fast in the unity of the Spirit, contending for the faith in blessed uniformity, to the mind of the Spirit in love, not by expulsion, but by the unity of impulsion, toward "Him who called us into the fellowship of His grace."

The word, in clear and vivid outline, portrays what believers ought to be in their character, conduct and life toward one another, in well defined determination of the grounds of moral distinction, of the criterion of rightness and wrongness in conduct. The conditions of virtue in the sphere of conscience, in its operation, by directing believers in their brotherly relation in all the diversified realms of human economy and duty, and, under the Spirit's tuition, enabling them to interpret, systematize and intellectually state the word's meaning concern-

ing the whole sphere of the believer's obligation to his God. And further, the word treats of man's obligation as viewed in the light of the redemption by Christ, as subjective, attaining and retaining the grace of salvation; its criteria is ever sound, its judgments ever correct, its ethics true, its truth consistent; its descriptions accurate, its narration reliable; its results beyond and above all the cumulative stores of science and philosophy; its lights are sure and radiant; it embraces effects, with their causes; its phenomena sublime; it stands in contrast incomparable to all; it is the revelation of the love of God toward us in Christ Jesus, our Lord. Not a scheme, but a plan, written by men trained in thinking, in the highest culture, as the Holy Ghost directed. Every doctrine of the word, "line upon line," and "precept upon precept," filling and fitting its right place, irrespective of all human criticism, to the contrary. It is the unchallenged, unimpeached authority to all believers, making known the truth that He has called "a people for His name," whom He hath redeemed with His own precious blood, whose rule should be love, whose joy should abound in Him. Hence every body of believers should

recognize His will supreme in all things, remembering, "we love Him because He first loved us;" and this glorious principle should be the working doctrine of every disciple of the Lord, the spiritual lever, enabling all the called, through the operation of the Spirit, to walk in the higher altitude of grace, in holiness of life, without which no man shall behold the Lord.

Love to Christ is the test bond of the believer, holding him in close, practical relationship by a personal, living union; the germ-life of holiness, in its operation of expansive development, continues in its uptrend of progressive, spiritual, completed maturity. What a gracious appeal to believers is their union with Christ in love, "that we should believe on the name of His Son, Jesus Christ, and love one another as He gave us commandment." "Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God." "Beloved, if God so loved us, we ought also to love one another." The great knowledge of the Father is a revelation of His unchanging love toward the believer, revealing His all-sufficient tenderness toward us in Christ Jesus.

What a sweeping survey of the spiritual hor-

oscope, this love principle in the Church of Christ is presented to the gaze of the believer! What a call for Christian unity—an inspiration to long for the dawning of the day's dawn, when all the redeemed shall be in the way of the Lord. "Seeing you have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently." The written word supports this proposition by overwhelming, reiterated, corroborated testimony. It is necessary to the true worship and knowledge of the right relation and communion with God, the only true basis for the believer's discharge of spiritual obligation—the evidence of change of heart, and a personal trust that brings reconciliation to the Lord, gives the impetus to the filial begotten life of faith, and stimulates to patient perseverance. That is the one ever distinguishing mark, characterizing the child of the King. It leads along the passageways of godly sorrow by developing true repentance; not in the selfish, nor servile, carnal sense, but in the general, broad obligation that God placed upon all, by remembering "that God commanded all men, everywhere, to repent."

This principle, working in love, is an entire change of soul, through the grace of Him who is exalted—a “Prince and Saviour”—“to give repentance unto all that call upon Him.” It is further necessary to holiness of living, by producing the cordial acceptance of the blessed hope of the Gospel, by a clear and vivid realization of the truth, unfolding the substance of “things hoped for” in love, producing a personal trust in God through our Lord Jesus Christ unto salvation. It enables the believer to exercise the faith faculty, expanding the mental and spiritual conceptions by opening the understanding, clearing the eye to see “Him in His beauty,” by placing the living realities of the “eternal and invisible.”

The Church of the Lord, then, is a company of persons of many names, and yet of one “calling in grace;” of several diversities, of one Spirit; made sons of God by adoption, through the gracious, unmerited act, acceptable by God, through the Lord Jesus Christ; and glory be to God, it is the one blessed relation that every believer sustains, irrespective of any and all the outward and visible forms of worship, if he is a believer; and to every one that believeth the written word declares, “I will be to him a

Father, and he shall be to Me a son." "I will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." "Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, I will receive you." Believers are born from above; they are the "born again," the work of the Holy Ghost, in its recreating function, thus making a "new man," born into the family of God. "Wherefore thou art no more a servant, but a son, then an heir of God through Christ." "Heirs according to the promise." This the Holy Spirit makes known to the believer in the regenerative work, in filial love, sustained toward the all-Father, and every believer as His brother, by striving to conform in love subjectively, as we are encouraged to believe; in that day we shall all be objectively in the glorious likeness of our gracious Lord.

The growing and continuous striving for the unification of believers is not a mere visionary sentimentalism of a select few; certainly not the exclusive property of a portion of the body, but is the property of the universal body, and to be desired by all the members, who are the called,

and have named the Lord, and love Him in sincerity and truth. Our divine Lord gave His commandment, and it has never been repealed by the court of heaven; neither has it been abridged, nor abrogated. The royal, imperial command is that "ye love one another, that ye may be one," addressed to all, applicable to all, enjoined upon all, extended to all, and graciously conferred upon all and for all "who love His appearing."

The every member, then, agreeable to the written word, is a born member into the household of faith. He enjoys the exalted privileges of sonship, and consequently is favored with effectual grace that regenerates, to live in the assurance of being a child. And further, the believer discovers the progressive development of the new life, is strengthened just in proportion as he uses the "milk of the word," growing up into manhood in Christ Jesus, in obedience and holiness, in the "fear of the Lord." Hence the life, the new life, is a continuous career of obedience and holiness in filial love, yielding the peaceable fruits of the Spirit in righteousness, equity, virtue, godliness, mercy, and all the graces of the cleansed inner life shown by the external walk and

godly deportment, with becoming conversation, with perseverance and patience, maintaining the position of being in, but not of the world, living righteously and piously under all the trying experiences of the flesh and the devil, with the multiplied temptations and the ever growing ills of life, involved by being assailed from all sides of the pathway of our tribulation; maintaining to the end love to all, the great standard proof of being born from above; developing spiritually, notwithstanding surrounded upon all the manifold phases of the mortal life with the carnal, fleshly manifestation of the old, previous nature, which is ever upon the alert to send out its old sap-life, to bring again into bondage the children of liberty.

The believer is encouraged in the patient perseverance by remembering his Lord bid him "watch and pray, lest he enter into temptation." His faith-life is developed only by continual vigilance in stepping in the foot-prints of Jesus, his Lord; and from the day of his conversion to the day of his joyous entry into the portals of Paradise, he is admonished, in the written word, the visible and the Spirit, the invisible monitor, to walk by faith, in devoted submission, "look-

ing unto Jesus." Meanwhile he should exercise diligence to exemplify and defend the privileges of the Gospel by promoting the spread of the knowledge of it to every creature, through every available agency, being enthusiastic for it; by a zealous desire for the glory of his Lord he will be instrumental in enkindling enthusiasm among his brethren for the extension of the borders to the uttermost parts of the earth.

Believers everywhere recognize the fact that they must champion its cause by their testimony to the saving effects of the Gospel, and by a tender and gentle, but positive firmness, stand against all and every heretical teaching that would set aside the doctrine of grace, through the atonement, against all oppression and injustice which endanger the extension of the King's business, namely, the salvation of souls. And further, against all usurpation of lordship over the Church of Christ by any and all the man-made and man-evolved ecclesiastical gradations, recognizing one Lord and Master in the Church, even Jesus Christ, her Founder; and "all brethren, one in Christ," ever bearing in mind, he that would be "greatest, let him be least," but ever ready to recognize, and hail with

delight, all who love the Saviour and Redeemer in the blessed unity of love, in the bond of peace.

Again, every shade of Christian life should be used to the praise and glory of Christ; to the propagation of the truth. Every believer is placed under a direct obligation to use every and all, to the utmost of his ability, by exerting his personal influence, time, money, thought, all consecrated to the view of extending the principle to every creature, in love. "Love to all men;" ever bearing in mind, "let your light so shine before all men," his life, his example, his "all and all," to shine to the praise and glory of the risen Lord; spreading the seed by sowing the truth, permeating every class, every community, every tribe, "that, as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ, our Lord." This is the distinctive province of every member of the body, individually, and of the entire body, collectively. The great work of making known the truth of Jesus Christ; called to the work by the express command, "Go ye into all the world, and preach the Gospel to every creature."

The Church is thus constructed expressly to

embody and diffuse the Gospel to all men, everywhere; and her sufficiency for strength depends upon Him, her Redeemer and Life; consecrated to Him with entire dependence upon His all-sufficiency to supply any need; ever remembering, "as thy day, so thy strength shall be." This is the promise to all the called.

The body of believers is more than a temporary expedient to meet the emergencies of battle and contentious strife, whilst learning "experience through tribulation," but a well thought out and completed plan, originated by Him, "who sees the end from the beginning," leading believers, by the Spirit, to the witnessing to those distinctive principles of faith, hope and charity, which the early company taught and enjoined upon all for the extension of the kingdom of our Lord upon earth. The acknowledgment of this principle by the entire body would be a long, progressive stride toward the securing of mutual love in all phases of Church life. The high churchman, the low churchman, the broad churchman, and the so-called no-churchman, could all come into fraternal associational unity in the spread of the blessings of making known the knowledge of the "common

salvation" to all men. The polity of the Church is love, not simply a catena of articles of religion, bodied forth under the so-called ecclesiastical authority, given with all the arrogance and usurpation, so sadly at variance with the love principle of the written word, which so graciously displays the grace of God to all men. "For the grace of God, that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ, Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

The word of God is to all men. The salvation taught is a full, free, all-sufficient, satisfactory, God-approved and reconciling. "I gave all diligence to write unto you of the common salvation." Blessed and praised be our God. It is a common salvation, to all and upon all. The written word is full of divine instruction, able to make wise unto this blessed common salvation, to every creature who, with diligence,

in the continual well doing, obeys in serving the Lord. It is no iron mask to shield only the ambitious in the man-patterned tents, which man pitched, and not the Lord. External uniformity in ecclesiastical, detailed minutiae is not the Saviour's teaching. He never taught, during His ministry in earth, such a basis for unity, by a system of worthless impounding in the obligatory senses of compulsion; He graciously recognized the divergent spirits of men in all their complexed relation, and ample scope was accordingly given for the happy, harmonious exercise of the diversity of the Spirit's operation through the diversified, many-hued phases of spiritual formula. No ordained, ecclesiastical arrangement of ordinance had been established and proclaimed, excepting the ordinance of baptism and the Lord's supper. The apostolic teachers were exceedingly careful not to intrude upon the early believer any observance or ministration other than warranted by their local limits. The mere outward forms of the simplest character were adhered to; the preaching of the good news of the glad tidings of great joy was the unvarying mission of the teacher of the Apostolic Church; not the care about the so-

called incidentals, with the accompanying more modern essentials. They remembered the command, "Go, teach." This was the order of the day; not issuing decrees of hierarchical conclaves, but the joyous making known "His word," and observing the two outward and visible ordinances among all who believed and embraced the Gospel. Thus far, and no farther. Beyond this it is unsafe to intrude upon the body of believers by absolute imposition of any external system of worship to compel mere uniformity of condition. "The Lord reigns;" He is supreme; He is all-sufficient, and all believers are of the spiritual communion. The Gospel tie is of sufficient strength to hold the bonded together in love; not in churchly restraint, with its priestly fashioned lock, whose key is within the ecclesiastical coffer, subject to the will of man. The true basis of unity is the Word's basis, equality in love; not the simple, intellectual equality and uniformity, by a mere mechanical union, with its rule and regulation, accepted and rejected at pleasure. The changes in human circumstances, with its ebb and flow life, in the generation of developing progression render the actual perfection of outward union

impossible, unless based upon the Word's basis, the love principle. "In righteousness shalt thou be established; thou shalt be far from oppression." "No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment, thou shalt condemn." "The name of the Lord is a strong tower; the righteous runneth into it, and is safe."

This is the union in Him, not in the deifying of Churchism, which has ever been the stair-bar to the uptrend of individualism which our Lord ever taught, and so suggestively shown in His associations among men. In the memorable parable of the leaving of the "ninety and nine," to go after the lost sheep, and going until He found it, returning with it upon His shoulders; and it is thus the Lord graciously seeks, finds and bears each and every believer; not the lost sheep seeking the fold, but the Shepherd graciously seeking the lost sheep, which had strayed far beyond any possible return of its own volition; but the Shepherd sought and found. Believers are the found ones of the Shepherd, who is able to keep them. "My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life, and they shall never

perish, neither shall any man pluck them out of My hand." "I am the good Shepherd and know My sheep, and am known of Mine. As the Father knoweth Me, even so I the Father, and I lay down My life for the sheep. And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

The Lord Christ, in the exercise of His loving service, not only keeps the sheepfold, but seeks the lost sheep, never deserting His chosen, ever watchful, different from every other shepherd in that He lay down His life, reversing all other. So different from all the man-made shepherds; not the sheep dying for the shepherd, but the Shepherd dying for the sheep. Is this not the love principle, so graciously and sublimely displayed? Did ever, in all the annals of human history, mortal man behold such a singular and unique exhibition of love? Is it not a majestic portrayal of the tender, loving kindness of our Saviour toward His redeemed? The Apostle Peter emphasized the glorious truth when he exhorted the elders to "feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not

for filthy lucre, but of a ready mind." Neither as being lords over God's heritage, but being examples to the flock. This is the sphere of the ministers and teachers—feeding the flock (not bleeding the flock); not by lording it over God's heritage, but in "humbleness of mind," recognizing "but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." "For we preach not of ourselves, but of Christ Jesus, the Lord, and ourselves your servants for Jesus' sake." Ministering the word to the believer in blessed spiritual unity, which is in thorough agreement and consistent with much outward diversity. It is real, operative and permanent; a living body, with live members, born into it from above; not a dead body, with death-like uniformity, but a living, lively body, in all its lifelike, multiform, increasing, developing, growing up "into the holy temple." Lively stones, set by a wise Masterbuilder, whose conception of unity consists in diversity; to every man his work, and to every man his sphere. This is true unification, unity in motive; not unity in external organism, with its balanced poise and stereotyped gradations, however plausible and

paternal. External unity is of man, but internal, spiritual unity is of the Lord; a unity of desire, by which all believers are enabled to strive to attain the blessed one mind and hope. One character, one godlikeness, one presence of the Lord; one desire above all else, the advancement of knowledge of the glory of the Head of the Church.

CHAPTER VI.

THE UNITY OF THE CHURCH.

ROMAN xvi : 17, 18.—*Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.*

For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple.

I CORINTHIANS xii : 25, 26, 27.—*That there should be no schism in the body; but that the members should have the same care one for another.*

And whether one member suffer, all the members suffer with it; or one member be honored all the members rejoice with it.

Now ye are the body of Christ, and members in particular.

JOHN x : 16.—*And other sheep I have which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd.*

The believers' unity as expressed in the word, is a unity of relation to Him, who is Head of all things, and, as such, joining together in one body, in infinite strength, all the vast multitude by one eternal, indissoluble, united relation in Him.

The Church of Christ is perfectly consistent with the entire actual, operative unity, and in perfect agreement with outward diversity. Man's spirit cannot be stereotyped, much less

can it be gauged by any standard of men; everywhere, and at all times throughout his earthly life, he will, and ever has differed in opinion, judgment, perception and conclusion; differed not in their loyalty to the sovereign Lord, but in their external expression of loyalty, in wide difference of judgment upon many non-essential points of mere intellectual perception, with very marked difference of opinion concerning truth progressively understood.

The Church is constituted of many different members of all shades and hues of outward, visible expression, but one body, with one common Lord and Saviour; hence no one portion can assume or arrogate to itself the title "The Church," to the exclusion of other believers, any more than the eye can exclude the ear, or the tongue the hand. It requires each and all the members to constitute the body.. Both eye and ear, tongue and hand, etc., each of the members are useless if detached from the body. Of what use would the hand be, separated from the head, or the foot? It would be useless; but in unity with the body it fulfils its place effectively, just in proportion as it is united and healthy, discharging its function in its organic relation to

the whole body. It was not agreeable to the purpose of the divine Founder of the Church to entrust all knowledge, all wisdom, all the manifold purposes in grace, all the desires of the Spirit to one set of believers, to the exclusion of the others, but wisely gave gifts differing according to the several abilities. "Having, then, gifts according to the grace that is given unto us." This is all of grace, broad and comprehensive, to admit all the called unto the joyous fellowship of the communion of saints. This is agreeable to the written word, from the memorable time when the Lord was graciously pleased to call the disciples, and taught them the blessed truth of the kingdom. Not the slightest allusion is assumed of supremacy, on the part of the brethren, in the upper room, when the Lord had girded the towel about His loins, and washed their feet; it was no exception when the mother of Zebedee's children made her request. The Lord reprobated such a notion of superiority, and in the most marked and decided manner expressed His disapproval. The believers from the first church at Jerusalem, with its able pastor, the Apostle James, ministering to it, made no attempt to lord it over the believers at An-

tioch, Syria, or Cilicia; they were all enjoying the blessed love principle, and to the companies of believers the church at Jerusalem assisted by counseling and comforting them in the matter of the Judaizing teachings, but in no sense with the pretentious ecclesiastical dictation of the man-made idea of supremacy.

The Church of Christ is founded in the clear and emphatic teaching of the word of our Lord Jesus Christ: "Thou art the Christ, the Son of the living God," the positive statement of the Apostle Peter in response to the direct question the Lord asks: "Whom say ye that I am?" On this clear, positive confession the Church is built, and upon this confession believers are baptized into His name. On this broad and all-comprehensive confession the Ephesian believers rejoiced in the joyous consciousness of "ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone." Whom say ye, not whom say you. Go, preach the Gospel to every creature. No one, nor all of the company of the disciples, was the rock, because "other foundation can no man lay than that is laid, which is Jesus Christ." All drink the same spiritual drink; for they

drank of that spiritual Rock that followed them, and that Rock was Christ. The Rock Christ Jesus, not "Thou art Petrus (Peter, a stone), but on this Petra (a rock) I will build My Church." Not upon Petrus, and upon this Petrus, I will build My Church. Be careful to observe the change in the words—Petrus and Petra. It was on this Petra-rock—I will build My Church. Not Petrus, praise be to the Lord Christ. He is the Rock, the Petra, upon which the whole body rests. He is the sure Foundation; upon Him the entire Church is builded together.

According to the eternal purpose, which He purposed in Christ Jesus, our Lord, "to the intent that now unto the principalities and power in heavenly places might be known, by the Church, the manifold wisdom of God." The Church of the living God; the pillar and ground of the truth. "I am the way, the truth, and the life; no man cometh unto the Father but by Me." This is the one blessed, all-essential truth which needs no higher critic to give some modern ingenious explanation, but the clear, simple, plain, all-comprehensive statement of our Lord: "Look unto the Rock whence ye are hewn."

“Rooted and grounded in the faith, ye are built up a spiritual house, to offer up spiritual sacrifice acceptable to God by Jesus Christ.” Believe, rejoice in the sufficiency of the canonical books of the written word, teaching all things necessary to salvation, the efficacy of faith alone for the believer’s justification. The blood of the everlasting covenant, in all its efficacious effects in the redemptive work of our Lord. Not in the monotonous dead level of the barren plane of human sophistry to secure conformity to the ecclesiastical polity, but to secure a unity of soul, with all the ardor and freshness of the renewed nature in grace; adoring the ever adorable Son with all saints in the blessed unification of the Spirit, in working to the praise of Him who bought us, and made us priests and kings unto God.

It is the revealed word, making known upon its every page, to the “opened eye” of the believer, the gracious invitations, offers and warnings of the Gospel; its every proclamation plainly presented to the notice; its influence upon the believer is a direct appeal by the Holy Spirit to the conscience, and the heart within the Spirit quickens, bringing the truth of the

word in power, selecting and directing by making. "Thy people shall be willing in the day of thy power," because of those truths of the written word to the believer. "Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." Power and assurance is the word to believers in the strictest and most entire sense; in love, in spiritual aid, and in the operation of the Spirit. What joy of blessed unity is here taught, in which man, the intelligent man, the creation of God, the all-wise Creator, renewed in love, called unto the relationship with the Father through the Son, by the grace abounding toward us, by the Spirit, in bringing into the knowledge of the saving truths of the Gospel. The grace of God in the heart, demanding all the united attention to develop its full growth for its continuance in constant watchfulness against the manifold attacks to which he is exposed; dangers from within and from without, requiring unceasing earnestness and care to live godly in Christ Jesus. Whilst in the Church militant ever encouraged to earnest and assiduous effort to maintain and retain his standing by the cultivation within of the Spirit in holiness, and no

better or surer proof can possibly be had of being effectually called into the fellowship of the Lord than the strivings of the soul to become conformed to the image of the Son, by being "transformed by the renewing of the mind." The affections, subjectively in submission, and objectively toward the will of Christ, in obedience, just as in the unrenewed man, he is, and ever will be, wholly and completely under the dominion of sin; so the renewed man should be completely and entirely in the dominion of grace, his life, his all in his Lord. Now, in a limited measure, finally in its fullest capacity; in continual, unchanging holiness. This is the standard the Gospel reveals, in love, to the believer in all its blessed fullness. Now like the little rill, coursing its way down and through the channels to the larger streams, until freed from all impediments, to the great ocean. So the redeemed soul shall flow on and on, ever in continual, increasing conformity, in blessed expansion, approaching day by day, more and more, by the fuller and larger currents of joy as he nears the perfect fullness of his Lord in coming "unto the Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and

to an innumerable company of angels, to the general assembly and Church of the first-born, which is written in heaven, and to God, the Judge of all, and to the Spirit of just men made perfect."

This the word reveals to the believer, that he shall come; not yet arrived; not yet attained, but to obtain in that day. Meanwhile each victory, each trial overcome, each successive step in the uptrend is nearing that innumerable company of spirits of just men made perfect; perfect in unity, in the love of it, in the glorious enjoyment of it. Can a believer contemplate the vast assemblage around the throne, in triumphant, exalting praises to the Lamb, with cold, stereotyped, formal ecclesiasticism, and be content with it? Oh no; the true believer will cast the spiritual, wistful eye toward Canaan's land in longing, loving expectation, where all the redeemed of the Lord, in triumphant unity, are crying: "Holy, holy, holy, Lord God Almighty." The host of the redeemed in blessed and continual unison; when the appetites of the flesh and sense have no more exercise, but have all ceased and gone with the perishing body, to which they belonged. The spiritual warpings

and iniquities of the soul, with their accompanying rebellion and false pride, which ever had such sway over the old nature, shall have no authority or dominion in that other and better Church triumphant, "where all the joys are one; whose delight is in the Lamb forever; whose enjoyment is the praises to His name; whose longing is for the Fountain of water, which the glorified have so abundantly provided for all that love Him; where the saved man is the possession forever and forever of his Lord.

Hence the Church militant should strive for the blessed unity with all the called to come, more and more, into close and living relation with one another; pressing onward; encouraging and upholding the love principle, whilst hopefully climbing home to God, who will make us more than conquerors. Is it not a fruitful thought for consideration, to rise up and above the narrow confines of man-made and man-evolved Churchianity, into the broadening spheres of Christianity; to pass out and beyond all the clashing of sects, whose ever changing creeds and politics and manifold rivalries have, and ever will continue to, produce divisions and subdivisions, with their bitter theological tenets

and sectarian controversy, so destructive to the unity of the bond of peace?

What a marked contrast between the man-made community and the spirit-born communion! The most striking difference exists. The one based upon ecclesiastical formula, whose constitution, in its very life, is external and outward, visible, temporal; the other internal, simple, spiritual. The line of demarcation between the external community and the internal communion is so wide it needs no further comment. A simple comparison were enough. The believer should follow the Holy Spirit, the Guide into all truth, exercising, by acknowledging toward every brother in the Lord, the spirit of toleration in regard to things non-essential, holding the servant accountable to his Master, to whom he shall render account. It is unto his Master he "standeth or falleth." It were enough that the Lord pass upon every man's work, who judgeth aright. Not from without, but from within, the purpose, motive, aim, desire, all pass under the scrutiny of His august eye, that surveys the end from the beginning.

How important this principle in love, in its widest and broadest sense! It is just precisely

what the Gospel of the blessed hope inspires in the heart of believers; unity among men who believe; the true end to which the operation of the Holy Spirit ever trends; and ever, and at all times, wherever the Holy Spirit rules alone in blessed official exercise of guiding into truth, man comes into the loving relation of brother in the Lord; and just as gatherings of men and women are led of the Spirit in worship, just so far are they free from the pernicious system of perverting and corrupting the word's teaching. The mutilated and man-made plans of exalting external, to the neglect of internal, spiritual worship; and just as the Holy Spirit directs the believer into spiritual recognition, just so far does he worship the Lord acceptably. Worship is agreeable to, and must embrace, the truth. "God is a spirit, and they that worship Him, must worship Him in spirit and in truth." Under whatever mode or form of expression, it must be spiritual to be acceptable worship. It is not a unity of judgment and apprehension among one common brotherhood, nor the mere unity in intellectual, scholarly agreement of well defined creeds, however perfect in their grammatical and cultured phraseology, expressing certain

views of doctrine by external motions and genuflections, but the liberty of soul expression before the Lord, in the joyous exercise of the freedom wherewith the truth hath set us free. Freedom, not license, but gloriously to praise the Lord in the fullest conception of the liberty of sonship; not entangled with the bondage of the old economy, with its numberless ordinances and divers washings, which have long since ceased. "For the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered, year by year, continually make the comers thereunto perfect. For then would they not have ceased to be offered, because that the worshippers, once purged, should have had no more conscience of sins." It is not the old system of the law to govern worship, with its external and exacting, detailed minutiae, that is to control the individual, or the congregation, or collection of Church, but on the contrary, it is the worship of the Lord in the Spirit, and thus worshipping, assisting one another in mutual edification; to be of one mind; to love as brethren; to extend the courteous, lovable, Christly characteristics toward one another, according to Jesus Christ,

our common sovereign Lord. This is the one governing principle, influencing, extending, embracing all who love our Lord in true sincerity; and should they differ, it must be as Christians, but differ only as Christians in the blessed brotherhood in the love of the Lord; not by contentious envy or railings, but holding the love principle; not in divisions and strife, against which the written word so frequently admonishes the believer, because it is carnal, and the saved man is to walk according to the new rule, communicating peace and mercy to all the called unto the "Israel of God."

The Apostle echoed the language of the Master by continually enjoining upon all the churches they planted this truth of affectionate regard for one another; not by a tyrannical oversight. An unloving Christian is a parody upon the Church; it is not possible to be in the body and not to imbibe the spirit of its love principle. An implacable Christian is a contradiction in terms. Believers may, and often do, entertain differences, and cling and hold tenaciously to certain views of truth, with all the apparent ardor and enthusiasm, bordering upon bigotry; and the very intensity of their devotion to cer-

tain phases of truth, to the exclusion of other and equally important truths, savoring of men, of the narrow, contracting, worldly-minded; and yet this is all possible; but an implacable, irreconcilable, unforgiving Christian is utterly impossible.

When difference exists relative to denominational expressions of doctrinal truths, they can and do differ, but should in love, not in the cold indifference of entire separation and cessation, or in actual hostile dislike. Believers are not only a community, but a communion, and, as such should subordinate every personal like or dislike in love to Him, the risen Lord and Saviour, and in all submission to the just Scriptural authority. "Let the elders that rule well be accounted worthy of double honor, especially they that labor in the Word and doctrines." "Know them that have the rule over you, and esteem them very highly in love, for their works' sake." This is the Gospel rule in the Church of Christ. Love to and for all that are engaged in the work of the Lord. This love principle is the ever inventive passion of the heart; it is practical as well as ingenious, and is not bound to speculation of judgment or the feelings of the

heart. It lives in kindness, and flourishes in gentle consideration of others. It is not rude, nor discourteous; does not behave unseemly; not easily provoked; slow to take offence; "beareth all things."

CHAPTER VII.

THE MINISTRY OF THE HOLY SPIRIT IN THE CHURCH.

ACTS ix : 31.—*Then had the Churches rest throughout all Judea and Galilee and Samaria and were edified and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

JOHN vii : 39 —*But this spake He of the Spirit, which they that believed in Him were to receive, for the Holy Spirit was not yet, because Jesus was not yet glorified.*

JOHN xvi : 26.—*The Comforter, even the Holy Spirit, whom the Father will send in my name, He shall teach you all things.*

II THESS. ii : 13.—*God chose you to salvation in sanctification of the Spirit, and belief of the truth.*

The ministry of the Holy Spirit in the Church is love, the love of the Spirit operating in and upon believers, enabling them to enter into co-operative union in fraternal love, for mutual advantage in the aggressive work of proclaiming the salvation of Christ to all men; and nothing but the love principle in the Church would, or possibly could, unite the vast varieties of men of all shades of intellectual attainment, and of every variety of faculty in their diversified conception of truth, whose many streams all converge and flow under the one blessed direction of the Spirit, into the great ocean of love, merge to immerse in God, the all in all, and, by common consent, believers agree, irrespective of the

many controverted questions of theological difference, that it would be a sublime and magnificent sight to witness all the great host of Christendom, in one organism, and that organism subject to the law of Christ, and the Lord Christ's will obeyed in all the body, from the least to the greatest. "Ye are one" in organic unity, remembering "where Christ is, there the Church is." One in organic unity in the faith-life, by giving expression to the inward spiritual reception of the truth, by outward and visible, continuous love, one toward another.

This is the ground upon which all the Church in her manifold diversities could unite. A unity of Church government is something else, based upon one universal ecclesiastical system, was never the intention of her divine Founder; nor is it, in the present circumstances of the great human race, desirable or possible, with such a vast array of differences of outward conditions of opinions, national peculiarities, of civil constitutions, of views in the matters of the home, the State, and the nations; and until the broad principle of love, which is the cement of the body of believers, takes place, the Church will continue to be under certain defined expression

of life, more or less colored by her environment, and will continue to differ in opinions regarding the subordinate doctrine of the word. And any attempt to enforce a union of believers without their cheerful consent in loving recognition of doing unto the Lord Christ, would now, as in all the past, end in lamentable failure.

Outward union, without the blessed inworking love, is of no use whatever. If it existed, it would exist in theory only, not in fact; such a union could present no inherent force, no strength, no success in the spread of the truth, no joyous looking forward to the blessed unity "of one mind," because of its cold formalism in conformity to a standard of uniformity. But let all believers welcome the broad ground of the love principle of our divine Model, each striving to pattern the Lord, their Standard. They will not, nor cannot, reprobate their neighbor because teaching the essentials of divine truth, under different forms of expression. Truth will, and ever did, and ever will, point to Him, its Author, and upon the ground of truth take a common stand in love, forgetting all the difference about things non-essential, and in the generous, courteous spirit unite all the mighty host in the

Lord, by His Spirit, to bear witness to the saving efficacy of His glorious Gospel, bearing the colors of the King aloft in facing the common foe, bearing down in heavy phalanx against sin in any and all form. This is the work of the Church, to battle for the Lord against sin and its multitudinous effects.

The sphere of the Church work is wide and comprehensive, with all but limitless scope. She is in continual battle array against all the forces of evil. Her mission is a ceaseless warfare. She is in true militant combat. Her fight requires the undivided service of every soldier of the cross. Her foes are external and internal; they are legion. Her adversary is ever upon the alert. She must be ever watchful, presenting constant vigilance. Her life consists in living close to Him, her great official Head. Her doctrines are not mere logical deductions, but on the contrary, life-giving, and to be obeyed, that every man may profit withal. Her truths are imperishable and momentous, embracing the science of morals, of Christology, revealing multitudinous facts of law as related to right and wrong, to sin and virtue, to freedom and obligation, responsibility and punishment, of rewards

and joys; and for a believer to neglect the doctrine of the word as it stands related to the body, and expect to develop in spiritual life, it would be as well to neglect the physical body by not partaking of food, and expect to enjoy health whilst refusing the means of sustenance.

Believers must recognize the demands of the written word in order to have a right conception of the revealed Word. "Every word of God is pure." "But the word of our God shall stand forever." The written word is now, and was when our divine Lord was upon earth, honored by Him; its teachings are of vital importance to believers; its divine authenticity and authority relative to Christian faith and morals is the standard. It affirms what is, and what is not morality. It enables believers to get the true poise in their bearings. Its morality is the Christian morality; its ethics the highest, transfused by the Spirit. Believers understand all the implicates of the moral law as it stands related to morality in its renovation through redemption; morality in its perversion by sin, the effects of transgression upon the moral life in its original beauty and purity, as unfolded in the fall of man when surrounded by all the con-

genial environment of his Paradisical life in Edanic purity.

The Holy Spirit opens up to the believer that all but limitless range for mental and spiritual consideration, whilst being in the Church militant he discovers the love principle of his gracious Lord, bringing him back to all the former blessedness, when he held the delightful communion with his God, in the first Adam. The Church has ever been foremost in the recognition of this blessed truth, and believers are taught, in the written word, not by the mechanical processes of his outer life, but by the indwelling Spirit in love, revealing to his soul his true relation with the Father, and all believers his brethren in the Lord. This is the beginning, whose very commencement is not merely with the laws of right and virtue, in their application to human conduct alone, but controlling the spiritual development of the believer; and in all his relation with the body the one principle of all others, which determines his life, objectively and subjectively, to the Lord; not by the setting up of the doctrine of utility above right, or in other words, basing all rights, with their correlative obligation, upon utility, but setting up the

doctrine of the grace of God to all men who are called into the fellowship of the truth; not tracing out by a system of reasoning after the "rudiments of men" the consciousness of the right and wrong, good and evil, virtue and vice; by the purely intellectual conception, ignoring the fundamental truths of the written word; teaching of a future judgment and immortality, which has a direct relation with every other important doctrine, such as the particular doctrine of moral pravity of human nature. The atonement made by the sacrifice of the Lord Jesus Christ, the gracious interference of the Holy Spirit in a special manner, in renewing the mind and heart, and by the further progressive stages in conducting the believer through all the discipline for being made useful for the future state. These and all other truths of Revelation are to be held and taught in the Church, but held and taught in love, by allowing ample field and scope for the operation of the diversified gifts of the Spirit in its many-colored phases of the truth. All cannot see from the same angle; but all, praise be unto God, can, by the Spirit, behold the Lord. There must be the free and courteous exercise of the love principle to admit of all

the different, complex and multitudinous schools of thought, with the necessary free and expansive methods of outward expression, because the field is immense, and every important truth should have full scope for its free exercise in the realms of thought and praxis. "Prove all things; hold fast that which is good." The love principle will admit of broad grounds in determining what shall be true; in the mode of expressing every subject in which there is anything belonging to the essential truths of the word. Agreeable to its application, that which is made precisely correct, by its qualified condition, must therefore, separately from it, be correct. The Lord who gave, and the Spirit who applies, the revelations to declare the things of sacred truths, and to order the relations of moral sentiment with that truth, cannot give His sanction at once to the final constitution, and to that which refuses to be conformed to it.

Therefore, disowning that which disowns the truth of Christ, and just so far as the truth of Christ disowns, believers should disown, and no more. What the Lord condemns, it is safe for the believer to refuse to entertain. Every question of morals, or faith, or praxis, should be

placed upon this one basis: "He that is not with Me, is against Me." Any order other than the rule of the word is to be placed in like predicament. With regard to the Christian economy, there is no doubt that innumerable reasonings and conclusions may be advanced for and against the universal Church, based upon the love principle, but the foundation of the word is also based upon it, and to remove the one, is to displace the other.

The theoretic representation of the Christianly normal life's development, the exhibition of the upgrowth of the saved man, as redeemed by his Lord, is vast and all-comprehensive, presenting a marvelous truth, under any and all formula, teaching the objective operation of the grace of God upon man, as a redeemed subject of the King, in whose service he is now called to serve; in the blessed unity of the "one faith, one Lord, and one baptism;" "in one hope, in one calling;" even as ye are called. Here is the unity considered in its anticipated, ultimate and actual accomplishment. The sublime doctrine concerning the supreme good of all men, to wit: their salvation and sanctification, not in the narrow, utilitarian and eudæmonistic conception of

the supreme good of all men, but in the higher and nobler conception of unity in the all love-working power, to lead believers to "behold how good and pleasant it is for brethren to dwell together in unity." The true idea of Christian morality, whose teaching is the knowledge of the word in making known the Christian ethics, reposing upon completed redemption, wrought out by our Lord; the ideal standard, to which all men should, and are entreated to, attain. The word makes known the moral without reference to sin; the moral in its ideal form, that marvellous, primordial morality which God, the eternal and all-Father, as the Holy, wills and desires, in all His children. "Be ye perfect in all manner of life." Living morally in its right relation, by renovation through redemption; by exhibiting the truth of regeneration; by conformity to the will of God, and of His moral, saving grace; by living in communion with Him, and the overcoming of sinful corruption, to that attained life which the Lord has infinite, and man as contrite alike, wills and desires, and in the Pauline teaching, "He that glorieth, let him glory in the Lord." "That I may know Him, and the power of His resurrection, and the fel-

lowship of His sufferings." The distinctive work of the Holy Spirit in the Church is to make known the Lord to believers.

This was the great problem, "to know Him and the power of His resurrection, to the fellowship of His sufferings." This was the altitude to which the Apostle strived to attain unto, and toward which he ever pointed believers. Not to be concerned of the relation between philosophical morals and the science of liberty, but to know Him and the power of His resurrection. Beliefs, doctrines, morals, ethics, all give way to this desire to "know Him," the Prince of Peace, his Lord. And if the Apostle to the Gentiles strived to attain, may it not be, with equally true logic, applicable to all believers, in the truest and most comprehensive sense? To "know Him," His mind and will; to obey Him, is the truest meaning. It is "doing the will, to know the doctrine." This is not mere assumption by an unwarranted intrusion, but the gracious will of the Lord to the believer; to come, and in "coming, learn of Me." This is soul-learning, to "know God and Jesus Christ, whom He hath sent." And no man can keep in touch with the Master and not develop, spiritu-

ally; in Christ, and with Christ, is to know Christ; to become conformed to the stature of Christ, and thus Christly in loving consideration of all the called into the blessed fellowship of the "grace of the communion of saints."

This is the one inevitable result, likeness to his Lord, as "like begets like." Hence, "they that are spiritual, mind spiritual things." And what a clear and full survey of the grace of God toward believers does this love principle display in the redemption of our souls, by our Lord Christ; extending it to meet the last degree, in order to reach the deep, agonizing, spiritual needs of the believer; and thus led, the Holy Spirit makes clear to the Church the glorious purposes in grace.

There must have been a good and sufficient reason; a reason, too, fully satisfactory to our divine Lord, for this most stupendous and extraordinary exhibition. It was love, and could not be a changing love; oh no, but an everlasting love toward the believer. It served to bring about such a state as is presented in the blessed Gospel of the Son of God. It is commensurate in dignity and importance, with its aim and purpose, namely, the redemption of our souls. Any

other hypothesis is utterly untenable. It was the love of God toward us in Christ Jesus, seen in the light of eternal love's working. The entire plan of salvation; the marvelous phenomena of redemption of the world is by Christ, the Lamb slain, from the foundation of the world, is no longer perplexing, but in all its sublimity the humblest and plainest believer can easily comprehend this glorious, matchless, super-human and supernatural intervention of the Son of God, in the substitution of Himself. "For He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." "For the love of Christ constraineth us." "Because we thus judge, that if one died for all, then were all dead." "And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

This was no ordinary love brought into the human arena of moral life, but it presents the great loving heart of our sovereign Lord toward us in most extraordinary condition, because it was while we were yet sinners, Christ died; died for us when we had no commendable qualities.

“For when we were yet without strength, in due time, Christ died for the ungodly. But God commendeth His love toward us, in that while we were yet sinners, Christ died for us.” And this same blessed, all-comprehensive spirit of love the Master has given to the Church to control and govern, whilst being saved from sinful desire, delivered from sin, redeemed; and as the Spirit sanctifies in the sphere of His operation in the redemptive work, presenting to all believers the blessings of the unity in the love of God toward the entire body, leading every member to come into due and reverential subordination to the “mind of Him.” “Wherefore God hath highly exalted Him, and given Him a name which is above every name.” It is a unity in Him, whom God hath exalted, that believers are to strive to attain unto. All believers have the Christ pattern exhibited before them in the Gospel. It is not a question of difference of the Christ and His teachings that believers differ about so much, but the ceremonials and externals; not His gracious commandments, but man-conception of them; not the written word, but the erroneous interpretation of it; not in the obeying the truth of God, but by the cari-

cating of the truth, by alienating the Spirit in His application of it. The word ever taught that God commanding, and man obeying.

The Church is constituted of saved men, by our Lord Jesus Christ, and each and every man is a separate moral life, a moral, individual, personal being, brought into living union in the Church by the Holy Spirit's quickening, bound together into one spiritual, living whole, each member having a mission to perform; the entire totality consisting, in all its vast multitude, in the one fundamental love relation. Man is an individual, moral person, and the entire race constitutes a corporate person, a vital whole, with its individual, moral problem and moral vocation, exhibiting a vital, personal and moral unit, beholding as inferior to the eternal, all-wise God, the Superior; and each believer is related, by adoption, into the fellowship of grace, where-with they are "the called," and as such continue to be moral subjects, being an individual in vital, rational, automatic, personal union with God, and consciously distinct from all other men. Believers are the subjects of the kingdom of Christ, and not merely in the sense of being a personality, existing and supporting the phe-

nomena of the moral life, but in a marked and special manner, in the sense of being a recreated and a renewed creation of God, in Christ; sense, subordinating all desires and affections to His rule and authority. Hence the word's teaching, in its fullest and clearest sense of the terms, all recreated spiritual men are moral subjects of the Lord Christ, and as such have one common destination before them of the blessed future life's existence in the company of the just spirits. The highest phenomenal form of morality in coming "to the general assembly and Church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirit of just men made perfect."

The renewed man can, by faith, behold the blessed, sinless state that his Lord has promised him, where, in all the blessed holiness of the redeemed life, he shall finally dwell; and thus encouraged, the believer recognizes the twofold nature, the individual, moral, spiritual being, and a corporeal being; and as such, lives in the joyous expectation of the blessed fruition, when both natures, the spiritual and material, are organically united; and it is this blessed assurance of the believer, that he shall be in all and every

sense "like Him," that stimulates and inspires him in his militant career. The spiritual nature is the basis and essence of the faith-life and existence. Hence the apostolic admonition: "But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ."

Again, the spiritual nature, which leads in the joyous, fraternal, Christian coöperation, in all the diversified work of the Church in blessed unity; and believers discover further, that all men, everywhere, are one; and thus led, they see a common, gracious, spiritual brotherhood in the Lord. It is not through the fleshly or bodily sense; but this one Spirit giving all believers the one common spiritual nature, to believe "the truth in love," may grow up into Him in all things, which is the Head, even Christ, "from whom the whole body, fitly joined together and compact, by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." This love principle of the word impresses the value of personal self-consciousness only to the extent and so far as it is agreeable to the revealed word, which is the ultimate standard. Through the

virtue of self-consciousness, man recognized himself as a personal individual, that is, as a being distinct from others; not merely as one mere existence differs from another mere existence, but conscious of a personal individuality, peculiar and proper to himself alone, with like and dislike; an individuality, originally distinctive creation. And thus the believer can behold in every other believer the distinctive work of God, capable of possessing a vast and extensive knowledge of the truth, bringing the renewed man into blessed, harmonious relation (of "sons of glory"), into the body of the Lord, for whom Christ died, to present the renewed man, faultless in spiritual likeness to the image of God; recognizing the fellowship in one divine life; uniting all believers in the kingdom of Christ, to rule in all and all, enabling the redeemed host to exclaim: "Thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." In the joyous delight and advantages which all true believers triumphantly praise God for; in their virtuous development in knowledge, in perfection, in freedom of volition, the gracious realization of holiness and purity of life. This is the grand

goal to which all believers are invited to press forward. The Holy Ghost power begets new increment of spiritual life, and thus developed, the believer is ever and daily progressing upward toward Him, the zenith of his aspiration, the one sublime ultimate aim, the final destination of all believers in the same—the new Jerusalem, the heavenly city, the Zion of our God. The word teaches that this final destination is no mere possibility, a mere contingency attached to condition, but it is the actual, blessed determination of our Lord to give to all the favored, who have embraced the scheme of redemption, and are saved from their sins; and this possibility of freedom from sin is only, for the first time, annuled when the spiritual development has reached its final, blessed rest in Him, in absolute and perfect holiness, having attained the fulfilment of the blessed promise, “Because I live, ye shall live also.” It is then and there the believer will comprehend the deep spiritual signification of this sublime truth. We shall understand then all the gracious Lord’s vicarious atoning suffering for us; the full meaning and practical blessedness of the Saviour’s love revealed by Him in founding the Church; Himself the

chief corner-stone, her life, the author and object of her salvation; His penal death for her, and His glorious resurrection, justification and intercession, atoning for a "multitude whom no man can number;" the "many members" of His mystical body, joined together by the inseparable "perfect bond of the Spirit," bringing all into the fellowship of His grace; together with His Church. His spiritual body forensically arose, and thus raised, entered into the joyous majesty of the right hand of God, giving the power of His endless life for all that love Him, and by the Holy Spirit, whom He hath sent, permeating His every emancipated follower, in giving the "liberty wherewith Christ hath set us free." His freedom sets free. He, by the Spirit, it must be remembered, brings believers into relation with God, restoring in the divine image and favor all the called; giving a new and higher morality and absolute truth, and absolute holiness; making the true consciousness to the believer, their obligation toward one another and toward God as moral rules, and sovereign of all men in this present evil world and in the world to come.

CHAPTER VIII.

THE HOLY SPIRIT, THE BOND OF BELIEVERS IN THE LOVE OF CHRIST.

JOHN xiv : 16 17 — *And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.*

Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him ; but ye know him, for he dwelleth with you and shall be in you.

The Church, in her blessed, perfect bond of the Spirit holding believers together in the love of Christ, contemplates all the renewed and saved in fraternal relation, one toward another, and by redemptive relation to God. The Gospel points with unerring accuracy to the Pole-star of the blessed hope, ever revealing the nature and character of Him who hath chosen us, corroborating and confirming that He resolved to save and sanctify a “people to Himself” by a way in perfect agreement with His eternal will and purpose, according to the riches of His grace toward us in Christ Jesus; and thus blessedly and gloriously saved, the renewed man is transformed by the life of grace. His moral life is Christianized. This is the fundamental and preliminary change. Renovation, transformation, conversion having taken place, his entire

being is variously affected by the recommencement within him of the faith-life; he is reached as an individual in his social capacity, and just in so far as he is so reached, he longs for the extension of the love principle to all men in their individual and collective capacity, rejoicing. "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

The renewed man beholds all the called of the common household of faith, and his great desire is, or ought to be, to do good. "Whereto we have already attained, let us walk by the same rule; let us mind the same things," in love, in order that "brotherly love may continue." In all the gracious injunctions, prohibitions, as also in all the sanctions thereto annexed. "God is love," and just as love furnishes the basis for the forgiveness of sins, and in all the Gospel grace it is administered by love. It was this same gracious principle that revealed to the man in his sins his lost condition, and made known unto him the stern and judicial punishment which he justly merited as a sinner before God, the righteous, long-suffering, merciful Author of the plan of salvation. He is righteous, and

His righteousness will not, nor cannot, tolerate evil. "His soul hateth evil," but His love and pity reached out toward the poor sinner, whilst yet in his sins, and in the great redemptive plan of the Gospel scheme love stood all the punitive vindication of the outraged law, enabling the poor offended sinner to come into the gracious restoration to divine favor, "taking out of the way" the objectionable thing, nailing it to the cross. "Blotting out the handwriting of ordinances that was against us," "which was contrary to us." Removing all the obstructions and impediments by opening up a "new and living way" for the restoration of poor, sinful man, who had suffered and smarted under the bitter experience which sin had invoked, by bringing him back to the right relation with God, both in his moral and spiritual life, and immunity from the penalty and consequence of his transgression, by a full pardon; and thus pardoned, cleansed and brought into fellowship with all the joyous delight of adoption—blessedness of sonship. This is all of love, the sublime, eternal, immutable, unalterable love of God toward us in Christ Jesus. He reveals to the believer the nature and character of the "all-Father," con-

firming and corroborating the blessedness of restoration; leading him to behold God, the all-Sovereign, in the gracious exercises of His prerogatives toward him; the now saved man rejoices in the truth of the revelation of God in Christ Jesus. The eternal Prototype of the Father's love, the manifestation, the God-man, revealing in His sacred person and life all the gracious threefold function of Prophet, Priest and King. A Prince and Saviour brought nigh unto us. He makes known all the blessings of His grace, and has become for all time the exalted High Priest, ministering, once for all, the one spiritual oblation.

The Holy Spirit discovers to the believer the idea of brotherhood in all the true conception and perfection, the one moral idea in actuality, the glorious incarnation; in Him, Christ Himself, God is made manifest; in Christ the man is also made manifest. The Holy God, as He eternally is, in His infinite, glorious and absolute perfection, and man as he ought to be, and as he will be (praised be God) when he has attained to that height to which, by grace, he is striving to reach forth unto in all the gorgeous exaltation set before him in the Gospel scheme of redemption;

and then, as he glorifies God in his mortal body, giving praise unto the blessed Saviour, who is ever set before him in his progressive uptrend to God; and the believer now, with all the corporate body, can rejoice in the hope of that day, when he shall see the Lord, Jesus Christ. The exalted-man idea is no more a mere vague thought of the speculative imagination, but he exists in all the real, sublime, personal actuality. He is not only the historic Christ, but is also the ever living, personal Christ, precious to the believer, who loves with the love of the "elder brother."

In all the manifold phases of this life and death, resurrection and ascension, His glorious mediation at the right hand of the throne of God, presenting ever the one propitiatory offering, once for all, our divine Lord Christ is the most sublime, enrapturing revelation, the purest and loftiest, the fairest among the fair, the One altogether lovely, the Chief among them all; in His amazing love and mercy upon the one hand, and upon the other, in His all, and in every sense of the meaning, mental, moral and spiritual, the perfection of ideality, showing at a glance all the physical and spiritual possibilities. The

God-man, in whom the blessed unity is consummated; in Him the renewed man sees all the fullest fruition, glowing with life and warmth, vigor and joy, freshness and beauty. He, in a word, is the embodiment of love, revealing at once to the believer his duty toward his fellow believer, now, in the present life, and in the life to come. "Let every one of us please his neighbor, for his good to edification; for even Christ pleased not Himself, but, as it is written, the reproaches of them that reproach thee fell on Me." "Walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor." The Church of Christ is founded upon this blessed principle, and believers are exhorted to this high standard, by the Spirit, who graciously reveals God's will to the Church. God reveals Himself, by the Holy Ghost, to the believer; hence the renewed man is enabled to know Christ, and through the knowledge of Christ, to know the mind and will of the Father. Thus favored, he rejoices in the Spirit's revelation of God's will concerning his every act and relation; whilst in the Church militant the Holy Spirit leads him, inspiring his heart to devotion, to prayer and praise in private

and public service; revealing God's will within us each day and every day; fulfilling His promise, "As thy days, so thy strength shall be." It is the Holy Spirit in the believer, prompting to the desire for good, sanctifying the affections, filling us by the continual infilling of grace in love, joy, and all the peaceable fruits of righteousness, and adding to our faith, patience, godliness, "brotherly kindness, and to brotherly kindness, charity." The Holy Spirit makes our bodies the temples of God. Not the little tabernacle made with hands, the no more outward and visible and external man-made and man-patterned tabernacle, but the body; the Spirit cleansing by the inspiration of the Word indwelling, makes anew the heart, the temple of God; restores right relation; brings about the much longed-for communion between man and his sovereign God, his Maker; uniting in blessed unity the righteously offended, gracious God, and the offending man; the poor sinner, who had become so imbruted by the course of sinful procedure, but now reconciled. But thanks be unto Him, "who hath reconciled us to Himself by Jesus Christ." "Therefore, if any man be in Christ, he is a new creature; old things are

passed away; behold, all things are become new." New in all the relationship of the all-Father's love to the believer, in the sonship through grace; brought nigh, and praised be God, kept nigh in and amid all the varied perambulations. Whilst in the Church militant favored still further to enjoy all the blessings accompanying the redemptive life as contemplated by the Holy Spirit's renewal; his "conscience void of offence toward God and toward man," he is "at peace with God through our Lord Jesus Christ;" having the literal evidence that God reveals His mind and will toward him through this faculty of his being, and through "conscience also bearing me witness in the Holy Ghost." It silences all the terrors and qualms, which the blurred and darkened conscience that sin wrought in the poor sinner, and the awakened sinner feels only too plainly, and knows by long and painful experience, what it is to have conscience, the inward monitor, accusing "their conscience also bearing witness and their thoughts the meanwhile accusing, or else excusing one another." The believer enjoys and knows what it is to have this faculty once more upon his side, approving and commending him in the renewed

relation with his God. "Having a good conscience that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ."

What a change is wrought in this inner witness, conscience always giving voice to spiritual things. It ever points to the higher altitude. It was, in the unrenewed man, interior evidence, a terror amounting to ineradicable conviction and condemnation; but now it is on the side of the renewed man, led by the Spirit into the blessed, eternal, saving truths of the Gospel of the precious Son of God. The believer, in all his relation by grace, is in and upon all sides of his being, corporeal and physical, spiritual and eternal, redeemed by the love principle so graciously extended toward the believer. And what scope and extensive realms of thought are here opened up to the mind's eye and mental grasp of the spiritually discerning in the Church of Christ. The Christian, should he desire, might enter into this nobler, higher sublime life, having and enjoying all the perfection of the redeemed love. Should he wish for more, he can secure by grace. "Of Him are ye in Christ Jesus, who of God is made unto wisdom and

righteousness, and sanctification, and redemption." All the aspirations of the soul can be satisfied in Him; the highest and loftiest flights of the spiritual joys are realized. He is the "all and in all," enabling the believer to discern, through grace, the cardinal ethics of the word, behold morality in its grandest conception and perfection displayed in Him, the most sublime revelation; and thus in perfect agreement with all the renewed natures of kindred spirits, he discovers in this revelation the perfection of morality as it has been refined, influenced, spiritualized, and he triumphing by overcoming the world; and the flesh sees the grace of moral renovation, sublimatized and Christianized through redemption, praising God, who hath given the Spirit to enable him to methodize and codify the written word of the Old and New, bringing all the treasure of untold wealth to the believer, to supply all his needs whilst in his militant career, and further, by giving him a thorough and worthy Christology.

Again, the Holy Spirit, in its teaching of the love principle, makes known the religion of Christ in its most distinguishing feature, displaying not so much man deified, but God

humanfied. Jesus Christ came into this world; He declared He is not of it, but came into it. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners," and it is, and ought to be, the joyful news to every man, and believers are to affirm to the Word's statement; not because the doctrine is either justified by reason, or demonstrated by science, but because the Word of God declares it, and it is thus purely a question of faith; not of science or reason; not the modern jungling of interpretation, but believing with the heart, not the intellect. It is light-life in the "law of the Spirit of life in Christ Jesus made me free from the law of sin and death." Proclaiming the nobleness of goodness and righteousness and faith. Believers are "justified by faith," not by science, or the schools of intellectual conception of right and wrong, with all the varied and many-shaded interpretations advanced by philosophy. "Faith is the victory," and that not of ourselves, but the gift of God. The blood of Christ is the new covenant, not the old law of circumcision. It is the blood which speaketh better things, making a better agreement, and more enduring, called "the ever-

lasting covenant." The blood of Christ proclaims the beginning of life; it is the only means of approach unto God; the one way of communication to eternal and divine life to all that love Him and believe upon His name.

The Church is a body of believers, and "faith, which worketh by love," is the bond uniting them in blessed, fraternal relation, transfusing the Christ-life into the believer. The blood of Christ is the life; the blood shed for all is the life given up; and praise be unto Him, who provided the Lamb, the sacrifice made possible for all to escape from the destroying angel, which smote the Egyptian first-born. It is the sheltered by the blood applied and received in the life incorporated, and believers are the incorporated in Him. The Lord Jesus Christ is the sublime, all-sufficient One, proclaiming deliverance to the captive, the glad evangel of all conquering life, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son." It is the kingdom of the "dear Son" that believers are called into. He gives all the virtues of the redemptive economy in a marked and special manner. The believer, through grace, can appropriate all its blessings.

Every Christian virtue is within his reach, and therefore should be attained, because he is admonished to "add to his faith" all the Christian virtues, and every Christian virtue is of special value, considered as a vital and moral force, molding the character and life whilst in his militant career, the blessing to the soul in its actualization of his sonship to God accrues in all the forms as manifold and as multitudinous as the possible experience of the faith-life.

The necessity of the graces in the uptrend of development is essential to the fuller spiritual conception and enjoyment of Him, enabling the believer to bear, first upon the earth, in righteous and godly living, and in heaven happiness and blessedness, in holy communion with the fellow believers and with Christ, the Head. This principle of love uniting upon earth all the varied phases of the faith-life, in its diversity of relationship, are sanctified by it, being now but a foretaste of the life to come, when the militant Church shall give way to the Church triumphant, revealing itself in all its magnificent proportion and holy fruition; knit together in one blessed, inseparable union, endeared by the loving tie to rejoice forever in resplendent entirety

of the oneness of the Church, whose heavenly polity can be nothing less than love, in which Christ, the divine Head, is King, forever and forever. Then, and only then, will the Church be what believers long for her: One, "one in all in Him."

The renewed man, renovated morally and spiritually, in every sense, will rejoice in the life which began in humble and lowly penitence, at the foot of the cross, having attained the matchless consummation of ideality and actualization in the believer's life. "When mortality shall be swallowed up of life;" the truth toward which all believers shall have risen up to the mark of the perfect man in Christ Jesus. Every believer a perfect member of a perfect, grand, completed whole; without, and forever relieved of, diversity by a completed unity in Him, mentally, morally, physically and rationally complete; when the mighty host of the Lord, the redeemed concourse of every tribe and kindred, shall in one sublime, harmonious polity, live ever praising God in the new song, bursting out in mighty triumphant "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor,

and glory, and blessing forever and ever!" Believers then will know and realize, in its fullest fruition, what the Church of the Lamb's redeeming means, when the redeemed of the Lord shall come, crying, "Holy, holy, holy, Lord God Almighty!" Only then can the redeemed man know the grandeur and splendor of the Church, or even proximately to realize the ultimate issue in its vast, all-comprehensive scheme of redemption, the gloriously wrought out redemption of the believer, which is in Christ Jesus, our Lord.

Meanwhile let us strive, whilst in the Church under the tuition of the Holy Spirit, leading into truth, exercising the grace of Christian forbearance in love with all the ardor of the renewed life, by a unification of the blessed, joyous experience of the "Word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord." The praise spirit encouraged by grateful thanksgiving unto God, in love, which is so productive of the highest worship, and calculated to inspire in the loftiest degree the sincerest and profoundest reverential veneration for "Him whose we are, and whom we serve." Not

in the stiff denominational strife, nor in the cold, unscientific, dogmatic form, in which the precious life-giving truths of the Gospel have been presented by a cold, scholastic theology, but away with man-made systems, and catechisms, and formulæ, and give the blessed Gospel of the kingdom, in all its freshness and vigor, presented in the simplicity and tender words of "Him who spake as never man spake," giving to the Church the beautiful and most enrapturing truths in love, free from the repulsive, pedantic boast of legalism, which has in the past, and is now, in the present, doing such serious injury to the unity of believers by its bitter denominationalism and ecclesiasticism.

Believers need the whole truth as it is revealed in the face of Jesus Christ, in love, in light, in warmth, in life, not in the cold, abstract, nauseating nostrum and its accompanying conventionalism, with this or that creed or confession, but the precious, life-giving, blessed Gospel of the Son of God, in all purity, leading believers into the broader and nobler Christian sympathies. "If there come any unto you, and bring not this doctrine, receive him not into your house; neither bid him God speed." "And if

any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed."

The Church of Christ is to be controlled by the Holy Spirit in love in all her polity; and the great end sought by 'our Lord, in His gracious rule on earth, is the salvation of the believer through redemption; and whatever outward form of expression the Gospel of glad tidings may assume, it must be agreeable to the mind of the Spirit, and the aid of the Spirit, in all His blessed guidance in the Church to effect the salvation of souls, in bringing actual redemption to all men, and it is the work of believers, whilst laboring in the militant Church, to make known their common salvation to every creature. This is ever to be accompanied by love. It was our divine Lord's appointed plan, as witnessed in all His ministry, and such is His general plan in laboring for the salvation of men. The dispensational end designed by our Saviour, and that end is as possible as it is desirable. It is, or ought to be, the ultimate end of all Christian effort. It is the subject of our exalted Saviour's intercession, "Ask of Me, and I will give thee the heathen for thine inheritance, and the ut-

termost parts of the earth for thy possession;" and it is agreeable to the clear, emphatic promise of God, that all men, everywhere, shall know Him, from the greatest to the least, "that unto Christ every knee shall bow, and every tongue shall confess Him;" to the glory of God, the knowledge of the common salvation of the Christ is to be witnessed through the whole world, by and in this one principle of love. "The knowledge of the Lord shall cover the earth as the waters cover the sea;" and in this view the believer is to labor in the Lord's vineyard, sowing and planting, nursing and reaping, until the Lord of the harvest shall come. Testifying of Me in Jerusalem and in Judea, in Samaria and to the uttermost parts of the earth, "till we all come in the unity of the faith," because the light is come, that all men might see. He is "a Light to lighten the nations" of the earth. Everywhere and anywhere the word is to be preached, that "all nations shall call Him blessed."

CHAPTER IX.

THE BELIEVER THE MEANS EMPLOYED TO MAKE KNOWN
THE GLAD TIDINGS OF SALVATION UNDER THE
TUITION OF THE HOLY SPIRIT.

II CORINTHIANS vi: 1.—*We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain.*

I CORINTHIANS xxxi: 9.—*For we are laborers together with God, ye are God's husbandry, ye are God's building.*

ACTS xv: 4.—*And when they were come to Jerusalem, they were received of the Church, and of the Apostles and Elders, and they declared all things that God had done with them.*

I TIMOTHY iv: 6.—*If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ.*

The believer is the means, under God, the instrument employed to carry and witness to the saving grace of the Gospel in the world. It is by human instrumentality, under divine guidance, the knowledge is to be made known unto every creature. This is the means employed—saved men and women—and agreeable to our divine Lord's command, redeemed men and women are to accomplish our blessed Saviour's purpose in earth. He is Himself the great Worker in this as in the preliminary achievements. He is the gracious Redeemer and Saviour. He brought salvation. "His own arm brings Him salvation." He ever liveth, and He is ever present in the body of believers, by His Spirit, and

is represented in His Church by the Holy Spirit. Hence the beautiful unity of the blessed relation of the redeemed in the redemptive work of making known the gracious news of salvation, "in the Holy Spirit's love now poured out on all flesh," to enable all men to come to the saving and gracious effects of the Gospel; and by the Spirit of Christ, which "proceeds from the Father, and the Son," is the gift of the Son, as He has the promise of the Father, and graciously given to all "the called," regardless of kindred or tribe.

Believers are the visible and local living shrine in whom Christ dwells, "dwelling in them richly." The saved instruments of grace, by and through whom He operates on the world. He uses poor, frail, human beings, who are subjects of "His great salvation," to carry forward and onward the work. "I go away," but ye are in, but not of the world, and praised be His name, "gone to the Father," but present by the Holy Spirit, the Comforter, who is present. The sublime fulfilment of His promise, "I will come to you." He is ever present with the believer; not in the visible sense, "not here," but gone to the Father. Gone away, because He said "it

was expedient" He should go away, "to prepare a place." The risen, exalted Lord is gone to the Father, and the blessed Spirit is come to dwell. "Another Comforter," guiding into all truth. The gracious Lord is ever present, now spiritually and invisibly, in a delocalized sense, by His Spirit, in the Church, the indwelling in the body of believers; and He is spiritually discerned, and all therefore so spiritual, in the fullest meaning of the term. Spiritual in every sense of the word; not carnal, material and visible, but spiritual; and further, the risen Christ dwelling in the body, in which temple the Lord is manifested in a fuller incarnation in redeemed humanity; the greater temple of His Church; the visible witness of His invisible presence. "God manifested in the flesh," and in every believer is this manifestation of spiritual indwelling of the Christ. "Now, if any man have not the Spirit of Christ, he is none of His." The Christ Spirit is in this body, His visible Church, encouraged, animated and enthused by Himself. Her life, she is a union, unitedly attached to Him in love, used and honored of Him in the making known His purpose by the Spirit's leading. . The visible instrumentality to ac-

comply with His beneficent purpose of redemption in the world, and as such, the body of believers is the divinely founded, human instrument in carrying the Gospel to the world lying in sin. Our Lord was graciously pleased to send men to save men, by the "preaching of the Word of Life;" and every saved man, according to his several abilities, is to strive to evangelize mankind. The means employed is saved men and women; and we emphasize this, because it is by the preaching of the word the Church discharges successfully her mission to "go and make disciples of all nations;" and it is by such means the testimony of the Church is powerful in holding the "light in dark places," preaching the Gospel in its most forceful and pregnant sense. Meanwhile edifying in love the brethren, by uniform Christian courtesy and forbearance, in gentle meekness, and sincere godliness, in all the varied relations of the Church, of attracting the unsaved to embrace "the truth as it is in Jesus," by enabling them to come as convinced and convicted of sin whilst in the world, so material, secular and visible; winning men as trophies of His redeeming grace, to the praise and glory of His name.

This is a call for unity in the Church, to make known "the truth," which is "mighty to save" to the uttermost all that come unto God by Him, for He is able to save our souls by the Word of Truth; and all believers are the begotten of God in regeneration, not in sacramental grace, but by the "will begot He us," and it is the "truth that makes us free;" not baptism; not sacramental absolution, "but the truth." Our Lord was graciously pleased, during His ministry in earth, to admonish His hearers to "take heed what you hear," for it is the Word that can "save you." He never stated that it was the ordinance, or the man-made churchly observance, but the Word; and He doubly exhorted man to be mindful of this responsibility, and to "take heed how ye hear." It will depend largely upon the attention to what and how we hear, that our life and walk will be ordered; upon the hearing will depend subjection to its power. The believer's testimony is of great moment in the Church. He is invited to hear what the "Spirit saith," and to do what the Word teaches. This is the Church testimony for Christ, to strive to exemplify in the life; the saved or renewed man is a moral force in

the community, and to exhibit by his life the effective evidence of spiritual renovation by a power within working outward, that shall be mightier than the former evil, which controlled him when living in subjection to it. The saved man has God enshrined in his heart, giving force and character, enabling him to become more and more like Christ Himself, in purity of purpose and singleness of heart, rejoicing in the happy possession of the "power of God unto salvation." This all believers can attain unto; the rich grace supplied by the Holy Spirit, who graciously fills with life the seed of the kingdom, prepares the heart to receive it, gives the disposition to accept the offered mercy, supplies the motive to embrace the faith wrought by the Holy Ghost, which worketh by love, calling into exercise the power of the heart and mind, objectively and subjectively, which secures in every Christian the acceptance of Christ by a personal, loving surrender to his Lord, as his Saviour, in entire subjection to the obligation of the sovereign will of Him who hath called him into the kingdom; and this done, the Master of the vineyard, the great Worker, achieves His purpose in all its beneficent effect in the great

plan of salvation, by using instrument and means, the cherished ones, who are called into the sphere of their operation by love, to labor in bringing all men to the knowledge of the Gospel of the blessed hope of the Son of God.

This is the distinctive province of every body of believers, and should be sought in all their organic life. The end to be sought by "the Church," so plainly defined by her Lord, the one great dispensational work to which she is assigned. Every intelligent believer longs for more efficient unity among the many phases of visible Church life, in order to accomplish the great purpose of the Lord, her Founder. The Scripture is of sufficient warrant, teaching the ground of unity in Him, notwithstanding the most searching hostile criticism has been leveled against its divine authenticity and genuineness, its whole or part, especially as the modern, rationalistic critic comes to the front, without disguise, advancing his materialistic and skeptical sophistries, so hostile to divine revelation and to the sovereign God. They advance, throughout all their inquiries, the unsoundness of the man-evolved theories. Rationalism is above all other isms in its attack upon divine revelation; it is

utterly godless and antichrist, necessarily atheistic, and therefore can have no true morality, no true conception of divine revelation. The rationalistic principles reach the conclusion that the all-holy God is only a creature of imagination, and in their further development they explain that light, gravity, electricity, heat, thought, will, are mutually convertible forces; that the mind is but a continuation of thought, and that the Biblical testimony of God is only superstitious ideas, and the Mosaic narration of the creation of all "things by Him," the soul, heaven and hell, sin and repentance, the resurrection and the judgment, they claim, all vanish upon their critical investigation, and like Joachim, they use the penknife to cut the roll of the message of the word, until it is of small importance in their estimation, and in company with the intuitionist, and the utilitarian, whose philosophy is as misleading and erroneous as the positivist, and the physicist, who would limit the Almighty, the Lord of Hosts, to their narrow and darkened comprehension, by ignoring the sublime truth of revelation and the setting aside of the moral Governor of our race. Hence all the schools of intuitionism and utilitarianism

invariably land their votaries into the cold, blighting atmosphere of atheism, with the attendant results.

The more modern school, called by common consent, "The Spirit of the Age," which is making such marked and strenuous efforts to checkmate the spread of the Gospel, is rationalistic and materialistic. They claim the ultimate decision in the court of final appeal in every case is the judgment of human reason; not the "judgment of revelation." They make no provision for human depravity; no recognition for the possibility and insecurity of the limitation of human reason, the test and standard of the mind faculty; the conscience blurred; the entire moral nature swung out of poise by sin imbruted; the intellect warped by a conflicting, destructive system of portentous infidelity and spurious theologies; putting up man, the fallible, for a judge; bringing all the weighty truths of revelation to the bar of his own reason, rather than submitting to the infallible Judge, whose judgment is the court of last resort. The modern school of "The Spirit of the Age" has, unfortunately, exaggerated the man-evolved system, until to-day they not only question the divine

authenticity of the Biblical testimony, but the Deity Himself; His attributes, His government, His existence, His amazing love and mercy, His redemptive work, His vicarious suffering, His glorious, substitutionary death, resurrection, ascension and mediation, subjecting all to the rationalistic treatment. All the sublime truths of the written word, under the false guise of seeking the truth by the exercise of the faculty called reason; by the most unreasonable course of procedure, putting reason, and by assuming it to be the judge of God, when the highest possible uses reason ever led man was to bring him prostrate before His throne in entire subjection of reason and conscience to the rule of the Eternal. All the advanced methods of skeptical criticism is the direct opposite of the truly learned and scientific; critics, in all their criticisms, are conjectural and subjective; their inductions are not the result of patient consideration of the facts. In order to arrive at just conclusions, the flagrant boast of the critic is, they treat the Bible upon its merits, like any other book, save they fail to accord the testimony of the Scripture narration the same unbiased judgment accorded "any other book."

The critic enters upon what he terms his investigation by the crude and broad assumption that the Bible is neither authentic nor genuine; and with his mind thus colored, he is ready to prejudge what he now considers to be the unreconcilable, contradictory statements of the Mosaic narration. He flatters himself upon the proofs of geology, the unwritten testimony of the past, and points to the strata formation; but had he read still deeper in the rock crevice, and the rill-life of motion, he would have exclaimed, with the Psalmist of old, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord, his God, which made heaven and earth, the sea and all that therein is, which keepeth truth forever." "Let them praise the name of the Lord, for His name alone is excellent; His glory is above the earth and heaven." "One generation shall praise Thy works to another, and shall declare Thy mighty acts." "My soul hath kept Thy testimonies, and I love them exceedingly." "Let Thy mercy, O Lord, be upon us, according as we hope in Thee."

The critical scrutiny of the written word, whose sole object is not to increase our stock of knowledge and reverence for God, but to diminish the

small amount we possess, the modern school of higher critics has wrought equally harmful by attempting to unsettle the well received Mosaic statement, commonly called the Pentateuch. "It were ever easier to pull down than to build up." The unrest produced in so marked a degree by higher criticism has had a serious effect on educational centers. Equally unscientific and disbelieving is this modern spirit in directing the attack upon the written word. It is in direct opposition to all the supernatural revelation. It seems to aim at the rule and the existence of the Lord Christ, working directly opposite to the truth. It menaces all the well received and long tested, comforting truths to the believer. Is this not an especial appeal for Christians to recognize the necessity of the unity in love? To stand loyally and mightily upon the Word, and meet with united Christian forbearance and charity the onslaught of this deplorable, misguided intellectual condition of affairs; to hold the truth in love against all the prevailing mental, moral and intellectual insubordination to God? The flagrant revolt against the rule of God, in the conscience of men, is a serious matter, calling forth the patient forbearance of the

Church, and it requires the continued united force to combat this intellectual serfdom of the semi-scholastic world.

Believers can witness to the complete subjection to the will of God in all the realms of science and theology, by giving out to men everywhere the life-giving streams of the joyous, experimental knowledge of the overflowing grace of God. Surely, every thoughtful Christian, of each and every organization that meets in "His name" to the worship and praise of the Lord, longs for the happy realization of the universal brotherhood, in fraternal associational unity held by the "bond of perfectness." In the stand for the rule of the Lord in all things mental, moral and intellectual, no believer can stand and look on with indifference, or reflect upon the condition of the semi-scholastic world without feeling the most poignant regret that men will continue to grope along with outstretched fingers of the senses, reaching out for the felt want of the inner self, conscious that it longs for restoration. Men ever and everywhere have the thirstings and cravings for deliverance from the prisonhouse of flesh; the soul, in its search after light, in restlessness beats against the bars of

the corporeal body; like the caged bird, it longs to soar up and beyond into the higher altitudes. He is a dull scholar who fails to catch the lisps of the souls of men, in their struggle to attain that idealism of a higher development.

The ancients, long ere Zeno, the Stoic, beheld floating before his mental vision the universal brotherhood, of which he taught, or Zoroaster, Gathas, or the oracles of Buddha, have ever in the way-back, early foot-print of time, longed for the Eldorado of the soul. The Logos bursted through the clouds of mental obscurity like a sheen, sending its enlightening blessedness into the darkened and benumbed souls of men, who have been groping about in the hopeless passageways of unbelief. Chilling and blighting fantasies presented themselves to the mind's eye of their intellectual discernment. The unrest in man's bosom ever pointed somehow, in some way, however crude and vague, to the up and beyond; the outstretching yearnings of man were ever thus. It crops out in all the ancient reasonings. Read the classics; the poor, unrenewed man ever had an "aching void;" the struggle was against himself. In his man-made sphere man is, and ever will be, at unrest and in

opposition to revelation; but let him come into relation with God, the enigma is solved; the mystery of his being, mental, moral and intellectual, is explained. Seen in the light of the renewed life and light, the entire phenomena is no longer perplexing. He discovers new and extraordinary and exceptional conditions, crying out: "Whereas I was blind, I now see!" This glorious knowledge of the saving efficacy of the Saviour's love toward him in the Gospel, which appeared to his mental conception all contradiction, is most blessedly and harmoniously reconciled, and in reverential submission, glorifies God, his Maker, in his mortal body. Man has ever believed and taught that he is more than what he appears to be, by his externals. He has ever been conscious of an eternal self; in a word, spirit as well as body, and as spirit he is capable of knowledge; and thus led, he understands all the aims of true knowledge are truth, and the exercise of this faculty brings him to the position of a realizing sense of his needs, which are not deceptive. He knows, in the anguish of his soul, the longing after God. This aspiration once in harmony with his better self, he discovers that all the antagonistical reason-

ings of the pantheistic ontology, and the ever multiplying schools of know-nothing philosophy are rationalistic and opposed to God.

Man has ever been capable of knowing God; not abstractly, or theoretically; not only negatively, but positively; to know God and Jesus Christ, whom He hath sent, is the province of the believer; but to know because God is the God of generation, as well as the God of regeneration, however paradoxical it may appear. "God is the God of all men." "All souls are Mine." Whether in the redemptive sense, or in the creative sense, all men everywhere, whether men accept or reject the Biblical conception of the all-supremacy of the Lord Almighty; the fact is, the "earth is the Lord's, and the fullness thereof, and all they that dwell therein." The universe is one grand, corroborated testimony, in firm repose, in harmonious agreement to the truths of revelation. The written word, so-called, is not only a book, but a collection of many books. The Bible contains philosophy, history, tradition. It presents the marvelous dealings of the gracious God to His chosen people. It represents many ages, and almost every subject of interest to the

human race. The Bible is not merely a text-book of science, art, or even theology, but the sublimest text-book of religion and morals, the revelation of God toward man, and admitted by scholars, in general agreement, to contain the loftiest conception of all literature. The Bible is conceded to contain the grandest treasures of hope and religious teachings. Its sublime ethics and doctrinal teachings treat of the all but limitless topic of the immortal soul. The believer approaches it in many ways, from the religious side, to give expression to his devotional spirit in his desire to commune with God; again, from its expository side for instruction, in order to better learn how to walk amid the many, diversified changes of life; again, from the legal side, to instruct to his right relation with his fellow man. In all the relations of life, from the historical side, for knowledge of the past, the origin of the dealings of God, the effects of sin, the prohibition and injunction, and commandment; again, from the ethical side, in order to regulate his conduct whilst becoming more fully developed into the fuller stature of the renewed manhood; hence believers are led of the Holy Spirit to discern in the written word,

which meets the ever increasing uptrend of his religious development in his desire for safety; as inspiration it gives a purer conception of exalted literature, forms of expression, unequaled in all literature of the ages. It is, in a word, the standard of morals for civilized mankind. It is God, the Eternal's message to the race; the source and standard and inspiration of all true culture of mind, heart and soul. Its contents, the sublimest truths, showing at a glance the higher altitudes to which man may attain; the love principle from the Genesis to the Revelation. It not only furnishes food for the life that now is, but for the life to come. The highest well-being of man whilst in the Church militant, and for the blessed development of soul-life in the Church triumphant.

The plea for unity among believers is found in all its every breathing; the love principle toward all men is upon its every page. Christians can come in the humblest simple-mindedness to learn in meekness, or in company with the profoundest erudition. It is stimulating alike to the learned or ignorant. Its truth is unchangeable, always the same, ever consistent; its aim and object is, and ever was, to make

known unto men the will of God. The ten commandments are not merely the outline, but, on the contrary, the very summary and substance of all religion and ethics. The entire law, and the prophets are summed up in "Thou shalt love the Lord, thy God, with all thy heart, and thy neighbor as thyself." The decalogue was, and is, the tenfold rule of holiness. The Biblical teaching, of all the teachings, is the one accented and absolute teaching; it never taught the creation of God, but ever bore testimony of creation by God. It possesses a different state of divine revelation. The truths of unwritten laws of all the older humanity are witnessed in the antediluvian, or Noahine period, which God had made with Noah and his sons, enjoining them for all generations to observe the laws of human life, in all their manifold social relation. The Abrahamic covenant was the special renewal of the old covenant of general dispensation of love to all the chosen.

The Biblical teaching has stood a witness to the rise and fall of all religions. When the religion of the Greeks had passed away into bankruptcy, and the gods of Olympus became the objects of scorn and derision, the learned

Socrates, the champion of the science of good behavior, substituting it for the safeguard of society, but alas! like all man-made and man-evolved ethics, it did not save the Ancients from vice and degradation. No man-made rule ever exalted the race to attain the object. It could show, but never achieve. Man-made philosophy and sophistry cannot touch the soul-springs of the human heart. The rock of humanity needs the Mosaic rod, under divine direction, to strike the blow, to produce refreshing waters; whilst under tuition, and brought thus far, the Holy Spirit, the "other Comforter," taking the directing pathway; no more the pillar of fire by night, nor the smoke by day, to lead on, but the written word teaching, "not by might, but by My Spirit."

The great combining power, or love principle, in the Church is not creeds, nor intellectual bonds, but a vivid, personal realization of the Lord Christ's continued presence in the Church, by His Holy Spirit; and all believers are in personal trust and loving relation, and this personal bond uniting in Him, the Head of the body, and all members one of another. This realization will be joyously fulfilled in the Church of the

future—the great incontrovertible fact, that of the life of God in the soul presents the true unity of Church life to believers. The basis of oneness must consist in the common life of fellowship with their Lord, in their loyal adhesion to the revealed truth of the written word, and to the one common possession of His divine Spirit; and thus in unison, coöperatively engaged in the one common work, which the Lord has given believers to do, individually and collectively, in blessed unity. A unity of heart, of esteem, affection and regard, seeing “all in Him, who is over all, to the glory of God.” And such unity is not only possible, but is obligatory, and will admit of diversified expression, and capable of being manifested in thorough consistency with the many-phased ecclesiastical independence involved in organized arrangements at present in vogue, and should operate in perfect freedom in love, especially in view of the fact that the polity of the body is love.

A careful examination of the New Testament records by all believers, would remove a great many obstacles in the way of Christian unity, and do much toward the unification of the spiritual body of believers. In the early Church,

there was no written constitution, uniformly expressed by confession, other than the fundamental "belief in Jesus," and looking toward the "blessed hope." A careful study of the apostolic Church leads to the conclusion that the apostles exercised no legal restraint over the churches. Evidently, our gracious Lord purposed the free exercise of the cordial, Christian spirit toward all. He manifestly caused His disciples to be associated as a united family, vitally united to Himself in this blessed bond, in order to spread the Gospel among men. He gave no explicit, or prescribed rule, or immutable forms, or methods for the embodying of the Church life. No iron bound dogma characterized His teachings along the line of unity, other than the "bond of love." Accepting the two ordinances, which He enjoined upon believers, they were accorded perfect freedom in the matter of all external worship. Nothing was to be permitted to hinder the free exercise of the Holy Spirit's power. The Church consisted in the "two and three" that met to worship, in and upon all occasions, irrespective of time and place, in His name; and there, with the "two and three," He, the Christ, the Head,

they constituted the true Church. Hence, in contemplating the Church in her life and essence, in all ages, she is, be it in the great company or the little groups of believers, the Lord's, and her life is a life of faith, and the community of believers is to develop and perpetuate the observance; to observe "till He come," keeping in memory those things "which I have told you;" remembering, "it doth not yet appear what we shall be." The body of believers, in the present state, is inchoate. It is not yet, but is to be, and praise be to Him, is fast becoming manifest what she will be. The completed man, in all the renewed grace of the redemptive life, has yet to be seen in the collected body. Notwithstanding the Church of Christ is the highest form of social existence, and does exhibit the highest possible life in earth, the society of believers, commonly called the "communion of saints," is necessary to the retention and exhibition of ordinance, which her Founder so graciously gave, and the Holy Spirit's indwelling imparts the life through the Word, and accomplishes the desired result in the Church by effecting human redemption, through the agency of saved men and women, led of the Holy Spirit.

CHAPTER X.

THE DOCTRINAL BASIS OF THE CHURCH THE WRITTEN WORD.

II PETER i : 19.—*We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your heart.*

II TIMOTHY iii : 16, 17.—*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*

That the man of God may be perfect, thoroughly furnished unto all good works.

ROMAN xv : 4.—*For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope.*

The body of believers, then, is a world community, born into the Church from above; the term of her fraternal relation is, believing upon "His name;" the condition of her fellowship is the possession of the indwelling Spirit of Christ; her life is found "complete in Him;" her labor is the "edifying of herself in love," and as such, she is the great, visible, outward organ, laboring by the Spirit, through all her organic life. She is limitless in her sphere of operation. The world is her field, souls' salvation her object; her aim to glorify God; her one burden to make known "the exceeding riches of His grace;" her

religion spiritual and universal, for all men. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith that works by love." "Looking with the eye of faith unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, and His Father, to Him be glory and dominion forever and ever." Here is the ground upon which isolated bodies of believers can rejoice in charity. The grand central principle of the Church life is love to all men, triumphing in the universal Church, free and broad in universal love, in perfect agreement, one with another, in spiritual freedom and perseverance, of all-sufficient grace, embodying her life, light, love, unity in freedom, "serving the Lord."

The doctrinal basis is taught in the written word, and all the essential principles deserving the attention of believers for their mutual edification and coöperation. For the unity of the visible Church, and thus united, all believers can labor in the spirit of love more efficiently, in combined action, for the spread of the truth and cultivation of Christian ethics, and the more thoroughly to secure their practical application

to all men. All human nature is the same human nature, and is the same depravity, viewed from the Gospel standpoint. Education and culture may modify the outward and external expression of its life in its visible procedure, but the entire human heart is the same in its defiant rebellion against the Lord and His authority, living in continual opposition to the kingdom of Christ, in open revolt against the known purpose of God in regard to His plan of salvation through redemption, crying, "we will not have this Man to reign over us," because "there is no fear of God before their eyes." "There is none that understandeth, there is none that seeketh after God." "For all have sinned and come short of the glory of God." This is the condition in which grace discovers the natural man, at enmity with God, and believers are to meet the unsaved man with terms of reconciliation, through the Gospel. The foes of the grace of God may be mustering all their forces to resist it, but the believer is to witness to the truth, irrespective of all opposition and confusion, and to stand declaring the "counsel of God." Meanwhile longing for, and striving to attain unto the manifestation of unity among the brethren, and the true spirit

of love and brotherhood, with zeal, for the extension of our Lord's kingdom in earth; teaching and enforcing, by a godly example in both walk and conversation, the true relation between the all-Father, God, and the renewed man, our brother, by presenting it in such clear and unmistakable formula that he who runs may read, "this is the way, walk ye in it," giving the Gospel of the blessed Son of God to all who are in the world, lying in sin, for "whom Christ died." By clothing the truth in such presentable language that all might comprehend it, in its purity, simplicity and beauty, "for all and upon all." This is the armor, and the armory, which will resist all the weapons of the adversary and silence the skeptical philosophies of "The Spirit of the Age," with their sophistical teachings, exhibiting the truth of the Word by a skilful recognition of the scope and extent of the moral force of the renewed man, through grace, in his renovation through redemption, that which God as gracious, and man as contrite, wills and desires toward all the race.

Here, then, is the visible body of believers, the Church of Christ in her cleared ground for action, in making known the truth to every crea-

ture, to the "uttermost parts," executing the commission given her by her Lord, to "go, teach all nations" in love, and results can be expected and hoped for only as believers realize and manifest the principles of Christian unity. The weight and worth of all her teachings will be weighed by the standards of grace, "one toward another." The cultivation of Christian life is essential in order to a right criterion of morality and true worth among men. When this is attained, by bringing all the manifold diversities into the great focus of the brightening rays of the love of God, by subjection to the revealed will, and thus subjectively bent on discovering a broad, common platform, or means of action in the work of making known salvation to a lost and ruined world. All believers, from the time when the gracious Lord issued the order of the day, "go ye therefore," until He shall come again, are to labor and long for all, everything pertaining to man, his culture, moral and spiritual obligation and welfare, temporal and eternal. The whole man, in every sense, is included in the redemptive work, and the sphere of the Church operation is to reach man, both in body and soul. Man as he is, and as he ought to be,

and as he will finally become, on the side of his intellectual faculties; the truths of the written word, to which he ought to be subject, with all fidelity in the discharge of his intellectual duties. On the side of his religious nature. Whether he will or not, man has a religious instinct, and he is reached on his spiritual side by the spiritual application in his social life, in his material life. Man, on every and all sides of his compound being, corporeal and spiritual nature, in all its complexed relations. Should this be efficiently done, man, every man, anywhere and everywhere, would long for the removal of every hindrance to its ultimate consummation; the means of securing it, the one direct subjection to the sovereign will of God. What a vast range of thought and work is here presented to the Church! All believers are agreed that man, every man, should and ought to be entirely subject to his God, controlled in both his physical and spiritual self. He is so, rationally and intellectually considered, in the sense of being in God's power, and within the sphere of His moral government. Hence man ought to be so in all his relations, not only objectively, but subjectively; the submissive, willing, loving, redeemed

subject of his sovereign Lord, in his entire nature and life, in all his material and physical, his intellectual and spiritual, subjective to his Maker. Nothing short of this entire, complete surrender can be considered as the discharge of his obligation to his God. This is necessary in order to the just recognition of the true relation of God, the eternal, all-wise Creator, and man, the intelligent and finite creation.

The written word contains and reveals just such condition and stipulation. It is the record of God's revealed will unto man, and as such, is the source from whence we derive our information concerning our relation. It makes known the gracious discovery of the all-gracious God's will and purpose. It is the revelation of Himself in His way, agreeable to His plan, and is above all that could be possibly attained by man, in his search through the light of Nature, and the power of human reason. The written word is the needed revelation, because God is pleased to so reveal Himself, and a man that "cometh unto God must believe He is" able to thus reveal Himself. The very exigencies of man's condition are the best evidences of the probability and possibility of the Scriptural revelation of

God. Man is a moral agent; his condition and environment teach him only too plainly that he is neither fixed, nor finally settled upon earth. The condition of degeneracy surrounding him on all sides, showing how truly he is "out of course," a probationer, under and subject to moral government, awaiting the great issues of the life that now is, in a judgment, and life to come. Hence it would appear, if for no other reason, such a revelation of God, as moral Governor to man, a moral subject, that it were necessary to determine the quality of his conduct whilst in this probationary condition. It requires no argument to demonstrate the fact that in all science and philosophy man cannot secure the knowledge of God, by the mere exercise of his reason, because reason, like his body, became weakened and corrupted. If in all the earth there cannot be found a perfect man, neither can a perfect reason be found. Man's sinful course of procedure brought alike penalty to the faculties of his mind, as well as his body. Reason is degenerated through the fall, and man's failure to comprehend an adequate knowledge of God, aside from revelation, is impossible. Hence the sphere of the Church work is send-

ing the messenger to “preach the forgiveness of sins;” “to preach the acceptable year of the Lord;” “to preach the Gospel to the poor.” Were man left entirely to reason, and not to revelation, there would be no preaching in the sense of carrying the message of glad tidings to the lost and ruined by sin. The probable condition of man, if left entirely and exclusively to the reasoning power, may be rightly inferred from his former condition, where grace discovers him. Even a partial possession of the knowledge of God, as witnessed in the great semi-Christian communities, with all their resultant mixture and confusion, with their baleful practices consequent upon a partial knowledge of the truth of God, the profoundest and choicest efforts of reason could have no authority over conscience, and would be no rule to determine matters affecting the life to come. Hence the necessity of believers walking by the rule of the Word in the Church of God, looking to its counsels and precepts, guided by its admonitions, rejoicing in the revelation contained in it; teaching its principles; edifying the body by its precious promises, both in the decalogue and the “sermon on the mount,” being the law and the

Gospel, the written word, divinely given to the Church, the authority in matters of faith and praxis.

This being the case, the written word ought to be accepted by all; acknowledged and received with devout gratitude to the great Giver, with absolute submission to the revealed will in child-like trust; and believers should strive to bring all mankind everywhere into joyous, harmonious subjection to the revealed will of God.

The Church is an association of men and women, redeemed by the blood of Christ, and forgiveness of their sins. Sinners forgiven, called from and gathered out of a ruined world, and joined together in Christ.

The work of the Church is witnessing to the truths of the Gospel, and, through Christ, bringing men dead in trespasses and sins to the guiding sense of the Holy Spirit. The Holy Spirit operating through the believer, finds men dead, and makes them alive; brings ruined men back to right relation with God; finds them defiled and polluted by sin, and washes them clean by the Word, which is "preached unto them." The heart of stone is made flesh, the enmity is turned to love, fear and dread to trust and confidence.

The Church is the marvel of the ages, wonderful in its design and scope; nothing in all the world is compared to her; her members all forming one body, whose Head is in heaven; it is a union in vital relation with Him, in mystical actual union in love and knowledge; her bond is perfection, her unity is life in Christ, blessedly uniting all the members by the Spirit's life indwelling; a temple reared with living stones, built upon a foundation prepared before the foundation of the world. It is the Spirit working by love, which preserves the unity in the Church. Its life and aim are, in all their manifold relation, different from every other gathering of men and women in all the wide, wide universe, and just as the faith-life differs from the doubting life, so does the life of the Church, in God, differ from every other kind of life in the world; in it, but not of it; kept together and preserved by the Spirit, which came from above, dwelling in the believer, "declaring the glory of God" in the midst of her. The center and circumference of her life are in Him, who filleth all and in all. The mainspring of the believer's joy, the inspiration uniting by the Spirit, glorify the Lord in the highest in spiritual praise in the

Church. The key to unlock the door of this spiritual temple is faith, believing in childlike simplicity the blessed truth of the Gospel, receiving the sunshine of grace and salvation beaming throughout all its life, and the glory of God, and the Lamb irradiating the whole. Such is the Church, the bride of the Lord, His own body, mystical. Believers are complete and perfect in Him, incomplete and imperfect in themselves, separated from all other societies, religions, associations, by the one, and only one, Master, the Lord Jesus Christ, in whom none but the believer doth believe, and whom none but the redeemed doth worship, thereby distinguishing the Church from every other gathering, communion or company, recognizing all who love the Lord Jesus in sincerity and in truth, accounting "them which call upon the name of our Lord Jesus Christ" to be the Church, and all believers are "the called," who love our divine Lord. The Church is universal, throughout the world, in all lands, among all peoples, wherever, and by whomsoever the Gospel of the grace of God is preached and believed; it embraces in its fold all the number of the elect to everlasting life, recognizing only

one authoritative source for the maintaining of union and edification in love, acknowledging the Holy Spirit's guidance into all truth, a universal brotherhood, is the Church. The Church of the first-born of God, namely, the family of true believers, sanctified by the truth, called out of all nations, washed in the blood of the Lamb, baptized into the name of the Lord; and this body, the Church, is a community that is entrusted to accomplish the making known of the truths of the Gospel to all men, by its testimony to the effectual work, in its own personal experience, both in heart and life; by subjugating all and every desire to its great and glorious purpose, to wit: the redemption of souls.

The Church is a body for which its Head died. Christ gave Himself, an offering acceptable unto God; and however paradoxical it may appear, humanly speaking, all the members of the body enter into living union with the divine Head, by death. It is a death unto sin, to be made alive unto God. The life of the believer is hid with "Christ in God," and all that are called into the renewed relation are made partakers of the Christ-life; hence the believer lives in God by dying to himself. The Church is sanctified and

cleansed by the blood of Christ; for her He died, in order that she might be made alive, and every believer is in living, vital union with the Lord. The Church of Christ, with its regenerated, redeemed souls in every communion, and in every considerable congregation, is made, through grace, "heirs of God, joint heirs with Jesus Christ, our Lord," the bride, the Lamb's wife. Believers are "bought with a price," even the precious blood of Christ, and are "accepted in the beloved," and called "by grace, wherein we rejoice." Therefore, being "justified by faith," they share the divine nature in all things, to be made like their Lord in the first resurrection; for "God is in the midst of her; she shall not be moved. God will help her, and that right early." He is the blessed hope of the Church, and He is to come again, and with joy the believer rejoices in the "blessed hope of His appearing." Christian, "look for" and love His "appearing" in person. It is not a doctrine the believer is looking for, but a person, the Divine Person.

Faith rest not upon dogma, nor creed, but upon a divine Saviour, even this same Jesus, "who God hath highly exalted" to be a Prince

and Saviour. Christians do not, or should not, rest upon justification by faith, but upon Christ, the Justifier; not upon the millennium, with all the promised blessedness, but upon Christ, the glorious Sun of Righteousness, whose beams shall shine forth in all the blessedness of "that day." Christians have safety and unity in Christ, and all their joys are from Him, and consequently all the service believers can render are for Christ, and their true happiness is in being with Christ; hence they look for His appearing, believing that antichrist will then be done away, when He shall come to reign in the Church, realizing that there can be no kingdom of universal righteousness and peace filling the earth with the glory and knowledge of the Lord, until Christ shall come; and when He shall come, He will set the "house in order," because He received a kingdom from heaven, but He is to administer it upon the earth, and all believers are to share and inherit with Him the joys of the kingdom; hence Christians are not so much concerned about classification, but about their Lord and His appearing; not defining their position about dogmas, but about this "same Jesus," who is to "come again," and to the praise and

glory of His name they are united in the sense of unity in Him, not in external classification, nor in cold, abstract definition of legalism. All believers are trinitarians, in the sense of believing in the threefold manifestation of the one God, and rejoice in the broad universality of the Father's love, the gracious Son's atonement, the personal work and influence of the Holy Spirit. All are Calvinistic, in the sense of the sovereignty of God, and in the immutability of His redemptive purpose in grace, and, at the same time, Arminian in the sense of the free and unfettered freedom of the will, as an indispensable factor in moral conduct, believing that man, as spirit, possesses an emotional nature and is an emotional being, with the impulsive human nature, intuitively connected with morality and moral action. For all action of a moral kind presupposes emotion or conative energy. Thus seen, conative energies are rightly called active powers or mental forces, which constitute capacity for happiness or misery. Recognizing that believers are men with saved souls, tenanting corporeal, visible bodies, and it is through his body that man comes into contact with the outer world. The senses are the means of inter-com-

munication, and believers enjoy the blessed fellowship, in all the varied relations of his twofold compound nature, by virtue of the union of the bond of the Spirit.

Saved men are then, both body and spirit, the Lord's. Man, as he is here, and as he will be hereafter, as spirit, self-conscious, volitional, emotional and immortal; all, both soul and body, raised to the "praise of Him, who hath redeemed him." Here is the ground upon which high churchmen can believe, in the sense of the Church being all and all in Him, of heavenly origin; the low churchman, equally happy in the sense that the Church ought to walk before the world in all the blessed humility and lowliness of the Master; the ever broadening broad churchman in the sense that the love of God is broader than the measure of man's mind, and beyond the limitation of the ken of theological formula, with a platform wide enough to contain all the variable qualities of the ever shifting man-made and man-evolved creeds, seeing all believers are born from above, by the Spirit, and called with a heavenly call, regardless of the mixed and ever controverted theologies, with their many-hued phases of religious descent; but

all are within the circle of the fellowship "who love our Lord Jesus Christ in sincerity;" whose one corroborated theme is "Jesus Christ, and Him crucified, over all, God blessed forever;" whose aim and object is "the perfecting of the saints, the salvation of the lost;" whose faith is fixed as the everlasting hills, but whose opinions are as liable to change as the seasons; whose faith in the essential, cardinal truths of the Word of God remains unshaken unto the end.

Believers have one united prayer, "that you may be filled with the Spirit;" one hope, "the coming of our Lord Jesus Christ;" one work, "to preach and teach Jesus Christ" wherever He may direct. This is unity in diversity; not a unity of classification, distinguishing between sanctimoniousness and sanctity, between the spiritually called and the worldly-minded professor, between profession and possession of the truth, between a theological mummy and a living Spirit; between an ecclesiastical automaton, galvanized into semblance of life by attempting priestly function, and a minister of the Word of the true sanctuary; between a hierarchy and a true brotherhood in the Lord; between a clergyman, who rules over God's heritage, and a

minister who serves among the brethren; between all the parade of the ecclesiastical apparel and adornment, with its accompanying pulpit etiquette, and its savoring of "the mint and anise and cumin," of bowing and posturing, to the simple Gospel invitation, "Come unto Me, and be ye saved, all the ends of the earth;" between a colored altar cloth and the inner cleansing of the Word by the effectual working of the Spirit; between the purity and simplicity of the faith-life in the soul and the external boasting of "the fleshly mind, vainly puffed up."

Believers are united in Christ Jesus, their great Head, and recognize the body of many diversified members to be a unit in Him, and see in each believer a regenerated member of the body, and described in the word as many branches, one vine; many members, one body; many stones, one temple. Here the relation of the Lord and the believer is a unit, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit."

The body of believers, the Church of Christ, throughout all the world, and in all ages, are

one in Him, irrespective of race or tribal relation. The "whosoever will" are embraced in this blessed corporation of redeemed characters, and will meet the heavenly Bridegroom at His coming, in all the beauty of the bridal attire, and will enter into the glorious marriage supper of the Lamb, the joyous fulfilment of the blessed expectation of the believer, to be forever with the Lord.

Believers are united in the truth of the Word relative to the trinity in unity of the Godhead—three persons, yet but one God—and accept it wisely, and consider it unwise to speculate about it, by offering any solution of what the written word declares to be a mystery, and with the Apostle Paul rejoice in the truth "without controversy, for great is the mystery." It is sufficient for believers to have the authoritative declaration of the Word, knowing that the divine Paraclete is come and will guide into all truth those who will be led in faith believing. "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things." This stupendous fact of the presence of the Paraclete in the Church to lead believers; He will enable them to present the saving truths of

the gospel to all men, and here believers have sufficient ground for unity in diversity, in the field of operation of the Spirit's work, and a reason commensurate in dignity and importance to the great work of the salvation of men. How much, then, should believers desire unity in the light of eternal redemption. This life is no ordinary, but a mediate, moral arena, in which men are not only being saved, but "sanctified by the Spirit against that day," to the glory of Him "who hath called them." Here is exhibited the magnitude and supreme importance of that exalted privilege of the Church by showing the inevitable alternative of being saved here, or punished hereafter. This is the one distinctive work of the visible Church of Christ, to present to all men the full and free salvation of the manifold grace of God. Glorious results can be hoped for only as believers fully realize their responsibilities in the witnessing of the Word, manifesting their love to their sovereign Lord by doing His will "till He come." And what is His will? The order of the day, "Go ye therefore and teach." The order has never been repealed, nor abrogated. It is still in force, and all believers are under these conditions, and

should strive to accomplish the Master's wishes in bringing souls to a knowledge of the truth.

The Church has in charge the great commission given by her Lord; the work of evangelization; the means to achieve His work is saved men and women; consecrated, spiritually minded, intellectual men and women, who will and do desire the consummation of the Gospel grace in the heart and lives of all men. The Church of Christ, with such a nature, will admit of oneness, and in the midst of all the external diversity found in isolated communions, she possesses a real unity, externally manifested by mutual recognition of each fellow believer as a member of the body of Christ, in "honor preferring one another in love." A glorious whole, a world community, to be realized and perfected, bringing every individual Christian into close personal relation with his Saviour and fellow Christians, an ideal unity in diversity, "who stand fast in the liberty." Not left to the will of the flesh, or the will of man, but of God. Men are called out of the world, and joined to this community, the communion of saints, by the Spirit's operation, through human instrumentality, and are bound together by the Spirit in

the bond of perfectness, rejoicing in the gracious promises of the Lord, "Ye shall know the truth, and the truth shall make you free." Because of their freedom, believers love the truth, and realize the blessedness of "sanctify them through Thy truth; Thy Word is truth;" and the truth in the Church is blessed to the believer, as he looks backward to the ground of his salvation, upward for the grant of his salvation, forward for the possession and enjoyment of it. The cross reminds him, in language only too plain, that his Saviour died that he might be enfranchised; the present shows him the Priest upon His throne, ministering by the power of His endless life, bestowing by His intercession what He purchased by His blood; and as he scans the future, with the eye of faith, he beholds the emergence of his Lord crowned as King of kings, and the Prince of the kings of the earth. Believers' joys are in Him, and the expected future is embosomed in the promises, realizing them all fulfilled. The doctrines of the word are the objects of faith; the duties believers discharge are the effects of their love to Him, who hath redeemed them; their joys are held fast by hope. Faith reveals all the gra-

cious accomplished work of the sacrificial offering upon which he leans. Love is the prompter of his every duty, and the "blessed hope" of the Gospel carries him triumphantly along life's highway, glorifying God in his mortal body, giving a gleam of the coming glory, a foretaste of the joy set before him. His possessions are in heaven, an inexhaustible inheritance, which eternity can never exhaust. His property is not in possession, it is in reversion, kept unto the "perfect day." The title deeds now, the possession then. Now no certain dwelling place, then a "city which hath foundations, whose builder and maker is God." The changeable shall give place to the unchangeable; defeat to victory; the precarious to that which is stable; "fears within and fightings without to that which is all peace and all security. The beauty of the vision, and the evanescence of it that now is, to the majestic splendor that shall never fade or dim. Earthly light will become darkness, but heavenly brilliancy will shine forth from the throne, radiating round and about Him, "who is the light thereof."

Believers are coming "unto Mount Zion, unto the city of the living God, unto the heavenly

Jerusalem, unto the innumerable company of angels, unto God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant," the covenant of promise; it is sure as eternity; it is amen in Christ, completely folded up in Him, because "in Him all fullness dwells." The Restorer and Sanctifier of His people, who is now displaying the riches of His grace by showing the present effect of the Gospel, as far as it spreads, and the ultimate effect when it will be universal, and the joyous, actual experience of all to the praise of His name, when He shall shine with supernatural effulgence, with His glorified, loved and redeemed inheritance.

Believers are becoming more and more to realize the purpose of the Church in its relation. Inward reality is becoming more sharply defined. The great, central Head is more clearly perceived. The universal brotherhood is all but in view. The day is approaching; its gleam is bursting through the Word. It is a vital point, displaying the sovereign mercies of God, and the rule of faith, spiritualizing and comforting the believer, enabling him to square his faith and hope, life and conduct, by its absolute truths;

its every page showing the providence of God; every conviction of the human soul corroborating its testimony. It is only a line separating the believer from the object of his affection, but a step from the things which are "seen and temporal," to the things which are not "seen and eternal." A step into light, in all the blessed fullness of joy, pulsating with the glorious reality of life complete in Him, whose presence shall light up the everlasting abode of the redeemed, who shall be forever one in Him, in all the perfection of His grace. Then shall be brought to pass the sayings, written, "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow or crying; neither shall there be any more pain, for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." All things are new in Him, and all things are continually calling the race of worlds to "look and live." To confess His name, to ask, and it

shall be given. Pardon for sin. Grace to bear with all the multiplied diversities of visible Church formulæ; to behold in every believer the especial object of the Redeemer's love; to hold fast till He come, who will bring unity out of diversity, victory out of defeat, and will give a crown of life to all that love Him.

What an inspiration to the believer, realizing "that all these things (diversities, differences and discords) shall be dissolved. "What manner of persons ought ye to be, in all holy conversation and godliness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot and blameless."

"There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."

I TIMOTHY iii: 15.—*The Church of the living God the pillar and ground of the truth.*

EPH. iii: 10, 11.—*To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God.*

According to the eternal purpose which he purposed in Christ Jesus our Lord.

MAT. xxiii: 8.—*Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren.*

MAT. xxiii : 10.—*Neither be ye called Master, for one is your Master even Christ.*

II THES. iii : 6.—*We command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us.*

REV. i : 5, 6 —*Unto Him that loved us and washed us from our sins in His own blood,
And hath made us kings and priests unto God and His Father ;
to Him be glory and dominion for ever and ever, Amen.*

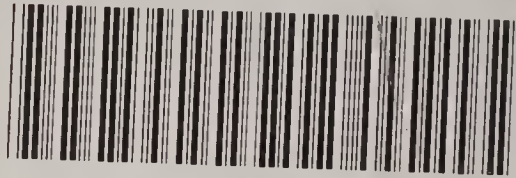
OCT 4 1898

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: August 2005

Preservation Technologies
A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS



0 014 479 324 9